The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

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Daily Public Worship.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
In ALL SAINTS' CHURCH . . . . . . 6 1-2 "
In ST. LUKE'S CHURCH . . . . 8 " 6 1-2 "
Holy Communion every Sunday at 7 A. M., except 2nd Sunday in the month, at the usual hour.
In ST. CLEMENT'S CHURCH . . . . . 8 "
In CALVARY CHURCH . . . . 8 " and 6 P. M.
In CHURCH OF THE ANNUNCIATION . . 6 " and 6 "
In CHURCH OF THE HOLY COMMUNION . 7 1-2 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 1-2 P.M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.
In EMMANUEL CHURCH . . . . 8 A. M., and 6 P.M. on Fridays and Holy Days.
In CHURCH OF THE HOLY APOSTLES . . . 8 "
In GRACE CHURCH BROOKLYN HEIGHTS,. 6 " and 6 "

Calendar for July.

22. Seventh Sunday after Trinity.
25. St. James the Apostle.
29. Eighth Sunday after Trinity.

August.

5. Ninth Sunday after Trinity.
12. Tenth Sunday after Trinity.
19. Eleventh Sunday after Trinity.
24. St. Bartholomew the Apostle.
26. Twelfth Sunday after Trinity.

Poetry.

For the Churchman.

Earthly Shadows.

"The things which are seen are temporal."—2 Cor. iv. 18.

Fading still and still decaying,
Pass the things of earth away;
Brightest prospects, still betraying,
Fade and sink in cold decay.

Like the painted cloud which flieth
While we gaze upon its face;
Like the lovely flower that dieth
Ere we can its beauties trace;

Like the hopes most dear and near us,
Clinging closest to the heart,
Which a moment stay, to cheer us,
Beam the brightest—then depart.

All earth's joys are tinged with sadness,
All her lights still have their shade;
But the *Church's* heavenly gladness
Knows no sorrow cannot fade.

Lord! to Thee our souls are clinging,
As our hopes thus fade and die;
And our hearts, their homage bringing,
Humbly at Thy Cross would lie.

Turn our thoughts to joys supernal,
Treasured for us in the sky;
Where the 'things unseen, eternal,'
Never pass away, nor die.

Σ.

Brooklyn, Friday evening, 15th June, 1849.

Selected Matter.

"The Doctrine of this Church,"

AND THAT ALONE TO BE HELD AND TAUGHT BY THE MINISTRY OF CHRIST, in the Protestant Episcopal Church in the United States. A CHARGE to the Clergy of the Diocese of Maryland, by WILLIAM ROLLINSON WHITTINGHAM, Bishop of the Diocese—read at the Annual Convention in Baltimore, Thursday, May 31, 1849. Published by order of the Convention. Baltimore: Printed by Joseph Robinson. 1849.

REVEREND AND BELOVED BRETHREN:—The course of time has again brought round the term at which it becomes my duty to stir up your pure minds by way of remembrance of the things which concern us especially as ministers of Christ. From the rich abundance that presents itself out of which to choose the theme, while thus employed, I have little difficulty in making a selection on this occasion.

Circumstances affecting the present condition of our branch of the Church, require of us all a more than usually close attention to the provisions for unity and consistency in doctrine, by which our responsibility to God and man is affected, and our conduct in the ministry must be regulated. There is, in many quarters, an uneasiness (not, unhappily, without some show of ground,) that requires plain and clear exhibitions of our real condition in respect of the safeguards for purity of doctrine and uniformity of discipline and worship, by which soundness in faith and incorruptness in practice are to be preserved among us. In more than one direction there have been movements tending to destroy our confidence in each other, and still more our reliance in the bonds by which we are kept together in concord and united action. Organized associations to affect the teaching and worship of the Church are formed or spoken of, and novel interpretations of the terms of membership and office in her communion are connected with them. Double meanings are propounded for her Catechism and Articles, and loose constructions claimed both for them and for the Prayer Book. Ministers may be found fraternizing with one or other of the forms of schism that surround us, and asserting for their appearance in the mass house or the meeting-house, the plea, so popular and so plausible, of the liberty wherewith Christ hath made us free. Contemplated changes may be heard of, directly involved in public declarations about remaining traces of Popery in our offices, or directly aimed at in secret whisperings against the ultra-protestantism of the reformers, by whom these offices were compiled. For such efforts to undermine or batter down the goodly fabric of which God hath made us inheritors and keepers, full allowance is demanded, under loud protests against the intolerance which would rebuke or punish them.

These signs of the time are evil, it must be owned. But there is one hopeful feature in the case. The tendencies to unrest and outbreak are not all in one direction. They oppose each other. They feed each other, doubtless, for a while, by such opposition, while each charges the errors and extravagancies of the other upon the truth and right that lie between them. But in the end, their counterbalancing and mutually destructive influences must result advantageously for the doctrine, discipline and worship which either of them, unopposed, might weaken and lay waste.

Now their common object of attack is authority and rule.

Not that there is an avowed intention to destroy, or even set aside, the authority and rule existing in the Church. A more effectual assault is carried on by demonstrating its incompetence, its uselessness, its inconsistency with the privilege of Churchmanship, or the attainments of spiritually-minded Christians. The Church has no rulers, say they, but its laws. Its laws are too narrow to be Catholic; or, they are too formal to be Evangelical. They *must* admit of extension. To put a strict construction on them, and enforce it, is narrow-minded and intolerant. They must be administered consistently with the largest liberty.

Now it is an old and noted device of men desiring to overthrow established authority and substitute their own, to cry out against intolerance. They are friends of liberty they say. They seek, they claim, they mean to establish—the widest liberty—liberty for all—liberty diffusive, indifferent, equal, universal.

But liberty may be universally diffused and equal to all, without a difference, and yet not be liberty *from* everything, *for* everything, *to* everything. Such liberty would be anarchy, and wild, chaotic license. Such liberty the reformers of every age are careful to disavow as not their object. In so doing, they do well: for if they did not, they might have some followers, truly, but such, and in such proportion to the bulk of the community, as would leave their case in hopelessness feebleness and contempt.

Yet the disavowel of an effort to establish liberty in its widest sense, reduces the question between reformers and the authorities against which they wage their war, to one of mere degree. There has never existed a human tyranny so complete, as to leave no liberty, in any respect, to its miserable subjects. The nearest approach to a complete tyranny, that which combines pretensions to spiritual power with the possession of the temporal, has never even in the dynasties of the mediæval Popes or of the Caliphs of Islam, attained to such mastery of man, in his social, intellectual and religious being, as to fetter all his movements, or exercise control over every faculty.

At any time, then, in any system, in which change is called for under the name of liberty, there is a certain degree of liberty in possession: and at the same time, those who call for more are not desirous to obtain it—nay, are not willing to suffer it to be claimed—beyond a certain degree. Limits have been fixed, and they are desirous to fix new limits. The question between the agitator and the authority is, whose limit is the right one? Not, shall there be a limit? It is not liberty absolutely that is called for, but liberty within a certain line. The struggle is, who shall fix that line?

If the line to be fixed were always a simple boundary in one direction, it would be comparatively easy to settle the question at issue, and proportionably difficult to mystify it with fallacies and cunning trick of policy. But it is not so. The limits to be ascertained lie all around a circle, or rather on the peripheries of a multitude of more or less coincident circles, of which both centres and circumferences are often difficult of discovery and discernment

Thus designing men, or men deluded by their vain imaginations of their own rectitude of intention and conduct, but really slaves of prejudice, find their advantage. They call for liberty, that is, new, broader limits of liberty; and so doing, point in one direction, and show the reasons for shifting the limit *in that* direction: but do they propose to gain that broader limit by widening the whole circle, or series of circles, in *every other* direction, equally? or by *shifting the centre* of an unwidened circle in *that one* direction?

On the answer to this question, which many of them have not asked themselves, and which most of those who have, do not like to have put to them by others, depends the character of their pretensions to be "friends of liberty."

On it again, depends in no small degree, the decision of the point at issue, both as right and as expedient. It might be clearly right to move to a certain point in one direction, and as clearly wrong to do it by a motion extending equally in all other directions. It might be perfectly expedient to allow an extension of liberty, around all the periphery of a circle, and utterly inexpedient and unjust to grant it at one point only.

To apply these remarks to our own case. Two classes of brethren among us are striving to obliterate if they can, to change if they may, the limits of the liberty that, as children of the Church, we have been all along enjoying until now.

To say that they are doing so, is no prejudgment of their cause. They may, for aught that is implied in the statement, be doing a meritorious work, discharging a sacred duty. All that can be required of them, is, honest avowal of their respective purposes, and in order to that, clear conceptions of them for themselves. They should know, and let their brethren know, in what direction, to what extent, the boundary line of fit and lawful, is to be removed; and also, whether its removal is to be effected by a *widening* of the circle of permissible affinities and actions, or a *shifting of its centre*. Or if its existence at any given point is denied, they should show whether only that point of our circle of relations and possible expansions is left open, or whether our religious liberty has the property of infinite space, to have its centre everywhere, its circumference nowhere?

On one hand, the bosom of a brother expands with a large hearted zeal for the extension of the blessings of the Gospel that leads him to ascend the platform in aid of religious efforts not known nor sanctioned by the Church, and tending to the counteraction and destruction of her discipline. He claims to be within the limits of his liberty in doing so. But on the other hand, an equal large-heartedness of zeal, in its longing for Catholic communion after its own fancyings, is willing to excuse errors stamped with the condemnation of the Church, to seek the fraternity of those who receive and practise them, and even to modify its own tenets and ministrations to the nearest possible conformity with such as have been disallowed by the Church as dangerous or sinful. He, too, claims to be within the limits of his liberty, and to have done no wrong.

Are both these brethren right? If not, which? Why one more than the other?

There is one limit to their liberty, which both at once own.

They equally, unfeignedly and unreservedly admit their right of thought, speech and action to be restricted *by the will of GOD*.

That will, they both desire to carry out, and aim to do so, in their several courses of action.

How do they know it? And how does it affect them?

They know it directly or indirectly; by revelation to themselves, or by a *general* revelation, of which they, with others, are sharers.

A revelation to themselves, if they suppose it, by the immediate operation of the Spirit, who is the guide to all truth, upon their hearts, is of force for them, and for themselves only. Their thoughts, words and actions it must control, and in following it, they must abide by the consequences of their liability to delusion. But it is *for themselves only*. The moment it affects their relations to others, in any circle, from the narrowest to the widest, under any responsibilities, from the lowest of social affinity to the highest of official station, their individual persuasion becomes worthless, without other sanction. Signs and wonders and the demonstration of the Spirit must attest a direction, which is otherwise a mere temptation. The integrity of revelation and the defence of society against fanaticism and insanity, depend on the observance of this law.

Of general revelations we know but one; and among us, thank God, there is little question about the nature and authority of its record. The Scriptures are our common rule, by the contents of which we all admit our obligation to be guided. Their paramount authority is owned; and what they authorize or direct, we will all allow to be sufficiently upheld.

But the Scriptures to be a rule, must be applied and interpreted; and to be a rule for more than one, must be applied and interpreted by an authority co-extensive with the limits of the company to be ruled. If a believer stood alone before God on earth, his own understanding of God's word would be his sufficient guide. But the moment two or three are joined in mutual relation and common duties, their joint sense of the application of the express directions, and of the interpretation of the implied import, of the common rule, must be the limit of the common liberty, and therefore of that of each. The Church, as a society, must have for its rule as such, the Scriptures as understood and applied by the society; and every member must be governed by that rule in every respect in which his actions, words or even thoughts can affect his relations to any other member of the society, or the society itself.

The rule of a society binds according to its purposes: no further; and no less. Men associated for transient or partial interests and ends, can only be bound by a rule of transient or partial application. Higher and more extensive ends of association bring men under a more extensive rule.

The ends of our association in the Church of Christ cover all the concerns of life in all their infinite variety, and extend through all the duration of our endless being. When enrolled in that association, we gave body, soul and spirit up to Christ our Lord, unchangeably, forever. The rule of the Church, then, covers all human duty throughout the term of our probation. All our conduct comes in its purview. We can do nothing, we can engage in nothing, which it does not more or less affect.

Thus it is evident, that as individuals enjoying membership in the Church of Christ, our liberty is limited by the will of God, declared in the Scriptures, as applied and understood by the Church.

For all her members, the Church Catholic has furnished her application and interpretation of the Scriptures, in the "form of sound words," on profession of which they were admitted to their membership by Baptism. Laymen or ministers, we all may say, with the divines of Wittemberg before the Council of Trent, "our faith accepts the guidance of the writings of the prophets and apostles in that natural sense which is expressed in the Creeds—the Apostles, the Nicene and the Athanasian."*

For the Church Catholic, the Creeds are the Catholic interpretation and application of Scripture; and by them only should we be bound, if we could be members of that Church without being members of some one branch. But that we cannot. One membership is through the branch in which we partake of the Word and Sacraments. By the law of its being, we are bound, as the law and condition of our membership of the Church Catholic.

Every branch of the universal Church is, and must be, a society in itself. As a society, it must have its terms of membership correlative and co-extensive with its end of association. That end is the glory of God in the salvation of human souls by their being brought to the knowledge of His grace and faith in Him, to spiritual worship and to holy life. Doctrine, discipline, and a pattern or custom or law of worship, are needful for that end—all controlled by the rule of the universal Church, but having a form and subordinate peculiarity of their own. The society of whose existence they are necessary terms, can exist only as *one*. Its unity implies unity in the law by which that unity is maintained. As *one*, it can have but one doctrine, one discipline, one law or custom or pattern of worship. These, conjointly, are its interpretation and application of the will of God declared in His revealed word, for the guidance of its members.

The limits of individual liberty, then, for any Christian, is the teaching of Scripture as interpreted and applied for him by the Church, in the Catholic Creeds and in the provisions for doctrine, discipline, and worship, of that particular branch of the Church in which he enjoys his membership.

For the restraint of his conduct within that limit, in all his relations as a private member of the Church—in other words, for the application of the rule to his private conduct—his private judgment, that is, his understanding enlightened and quickened by his conscience, is the administrative or executive authority. As he will answer to God, he must satisfy *that*, from the first inquiry, what is the particular rule of doctrine, discipline or worship, concerned in the particular case in question? up to the last, what is the will of God in its primal fount and highest form? If his private judgment should dissent from the particular rule under which he lives, he would have most cogent reason for doubting his own sincerity, vigilance or fidelity to himself—most urgent motive for renewing his examination and appealing from his own decision. But once settled, that decision would be imperative. Were it to rebel against his rule, he must do it, with all the fearful risks. To the searcher of hearts he must commit himself. There is nought else for him.

But this is true of private conduct only. The individual conscience governs only the individual. The moment the line of his individuality is outpassed, another jurisdiction holds. The rule under which he lives must be applied by an authority commensurate with that rule, in everything concerning others together with himself. The effect of his words and actions upon others comes under the cognizance of the society of which they and he form part, and the rule of that society must govern him, with reference to their interests and the relations between them and him, as fellow-members. The *rule* in theory becomes *discipline* in practice, and settles for the individual what, if it concerned him alone, must be settled by his conscience only. The alternative then becomes obedience or punishment; submission or separation from the society. He still has the alternative of perilling all upon private judgement; but it is no longer before God alone. It now effects his position here, as well as his hopes hereafter. His risk is double; censure or expulsion in the present, and if at last he be not found to be able to stand before his Master, condemnation in the future judgement.

Discipline, thus taking hold of the Christian in *all* relations, affects him most directly and notably in those of a public, official nature.

A society must have officers. The Church has them, and under conditions which are necessary, because they are involved in the very notion of office. Office implies trust; and trust, responsibility; and responsibility, a guiding rule commensurate with the trust. To the same extent, limitations of individual liberty result. What the man might do, the officer may not. What the individual might eschew, the officer may not decline. His office imposes duty which must be discharged; it brings on him new degrees of accountability, which must be provided for. For duty, he is a light in a candlestick, which must be burning: for example, he is a city set on a hill, which cannot be hid. The conduct of the man must be regulated, and therefore his liberty limited and restricted, by the nature and duties of the office he is allowed to bear. Does he serve? His service must be of that kind, and to those persons, pointed out by the tenor of his appointment. As a man, he may think other service needful, and its extension to others than those for whom he ministers expedient. As an officer, he has no right to think so; still less, to act upon his private views. He has a service. Faithfulness to the society in which he is an officer consists as much in not going beyond his office, as in not falling short. For if the foot take the office of the hand, or the smelling of the taste, were not the body injured as much as by lameness or defective smell? Does he rule? his rule must be not by his own judgement and for ends of his own selection; but by the law and for the ends of the society in which he rules. He has no rule beside that law and those ends. In and for them it is that his power to rule exists. They are its essence and necessary limits. As a man, he may think those limits narrow, and see ends beyond those set him when his office was assigned him. As a ruler, he can know nothing of such ends; he has no right to look beyond his limits.

Does he teach? The regulation of his action by the nature of his office becomes still more important: for teaching in a society is the life of all its action, on which service and government both depend. He is a teacher, not for himself, of his own opinion; but for a society, and the doctrine of that society. He is to teach, not what he believes, *because it is* what he believes, but what the society teaches. He is *the society*, for teaching. The society teaches by him. His teaching is its teaching: therefore it must be *its* teaching, and nothing else. There must be no admixture (or as little as human frailty and fallibility will allow) of his own in what he teaches. Such admixture would be treachery to his office, falsehood to his trust.

If, as an individual, he should find his belief varying from the norm of the society in which he is an officer, he can no longer continue to be an officer. He must regain his liberty by laying down the office which is its restriction. His bearing office depends on his private consience: but while he bears it, not his conscience, but his office, is the limit of his liberty. As a man, he cannot teach what he does not believe. In office, he must teach the belief of the society in which he is an officer. If it is not his belief, his conscience must be obeyed; but its dictate is, not that he shall violate his office, but that he shall lay it down. He must escape the limits imposed by office, by falling back upon his large liberty as a private individual. While he remains an officer, the society of which he is the voice controls its own voice. Its rule of teaching is his law. He teaches what that rule directs, and nothing else.

The Church of Christ teaches, and can teach, nothing but what it finds in the Holy Scriptures,—the fixed, unalterable deposit of all revealed truth, of which it has been made the witness and keeper, with which it is sent into the world, to proclaim, expound, and enforce its contents. But the Church teaches Scripture truth not in the letter only. It is the spirit that giveth life, as well in the new law as in the old; and to enable its members to find and enjoy the spirit in the letter, has, from the first, been a principal office in the Church. The sense and force of Scripture it has always been the province of the Church to keep before the minds of its believers; and in order to that, to indoctrinate them in its meaning, and in the first principles and essential outlines of its doctrine. "THE doctrine" to which Timothy was to "take heed;" "THE faith once delivered to the saints," for which St. Jude requires us to "contend;" "THE doctrine according to godliness," to which "if any man consent not, and teach otherwise," the man of God is to "withdraw himself from such;" is *the doctrine and faith of the Church*, established in it by the Apostles, and kept it it, by the watchful care of its Divine Head, in fulfilment of His promise, from their day until now. In "the form of doctrine," which was "delivered" to those in Rome, of whom St. Paul testified that they obeyed it from the heart—"the form of sound words" which Timothy "heard of" the Apostle, and was charged to "hold fast"—the members of the Church have, from the beginning, received a notion of revealed truth as a whole, and of its great constituent items at the outset of their membership, as the object and law of their belief. Starting from the point attained in the Creed, as expounded and illustrated in the catechetical teaching by which, everywhere and at all times, the Church has labored to put its members in full possession of the substance of its creed, they are led onward, in their progress toward perfection, by the hand of faith in the *worship* of the Church; receiving in its prayers, its psalms, the order and object of its offices, its round of holy festivals and solemn fasts, and its selections of Scripture, as they are connected with each other, and with the forms and offices in which they occur, at once a training for understanding the Scriptures, and a continued commentary on their meaning. As from time to time they meet with error in various forms, or it arises in some new shape, they are assisted to detect it, and to put it down, by the definitions of the Church in articles of Religion, or express enactments, in the form of Constitutions, Rules, or Canons.

These are all subservient to the wants of every member. They make up the common corporate teaching of the Ch'h. But in aid and application of that general instruction, the work of the ministry is to teach and premonish, to instruct, exhort and reprove. By those who hold that office the provisions which subserve the wants of the rest, are *to be made* subservient to those wants. Creeds, Catechism, Liturgy and Articles are to be doubly *their* rule, as the guide and objects of *their* own belief, and as their instruments for guiding and forming that of others.

Their own belief is, in the very nature of the case, a necessary pre-requisite to their guidance of others. The man who doubts or hesitates is unfit to lead. The hand that administers discipline must be palsied by no misgivings as to its right, or the fitness of its action. The tongue that offers worship must not stammer forth in broken accents a heartless service. The doctrine that is dispensed must be qualified by no reservations or forced constructions. Honest, hearty persuasion that we are right, is indispensable to faithful labor. Our heart must be in our work, to do it well; and he who is not fit to do it well, is unfit for it at all.

Therefore it is that every branch of the Church, before admission to its ministry, ascertains and receives a pledge of the individual belief of the candidate for office. Not only because right faith and sound judgment are integral parts of that personal character which must belong to every one advanced to the high trust of ministerial responsibility, but because their exercise in the adoption and maintenance of the faith and judgment of the Church are prerequisites for appointment to ministerial office *in order to its discharge*, as preparatives for it, as elements without which the individual is incapable for its due performance. Hearing, sight, and speech are less necessary; for their absence may in some way or other, in more or less degree, be supplied; but there is no substitute for an absent acquiescence and interest in the belief and practice which the minister is to implant and cherish in those for whom he ministers.

Of such acquiescence and interest in the belief and practice of the Church in which we minister, we, my brethren, have given our pledge in ordination, and in the previous examination. It was the security taken by the Church that we were fit as well as ready for the ministry—able to discharge its duties faithfully and zealously, because true and hearty in our own allegiance. At the solemn moment when we received the irrevocable trust of our sacred office, we deliberately made the promise by which we all are bound, "always so to minister the doctrine and Sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the commandments of God; so that we may teach the people committed to our care and charge, with all diligence, to keep and observe the same."

The Church knows only of Christ's doctrine, sacraments, and discipline; and knows of all, equally, as *commanded* by Christ, and to be kept and observed by His people; implying not choice but duty—a duty, when faithfully rendered, becoming choice; but choice, *because it is duty—not due, in so far only as it is chosen*.

But whatever might be the condition of a man free from ties and obligations, in view only of the absolute facts of the existence of the Gospel and its institutions and of his own contact with them in a state of probation, under the responsibility of eternal consequences—ours is no such condition. We are under a most sacred pledge—voluntarily given, but given under the profession of a belief that we were divinely called to do so, and that we gave it according to the will of our Lord Jesus Christ—to hold and teach a *certain* doctrine—not *our* doctrine, or *a* doctrine; and to minister *certain* sacraments and discipline—not of *our* invention or device, but "as received by the Church, of the command of Christ." Having recognized the Scriptures as the only fountain of our doctrine, and promised to teach nothing but what we honestly and truly find there, we then pledged ourselves to draw from them that doctrine, and establish by them that practice, which we had already satisfied ourselves they warranted the Church in upholding as Christ's command.—Before that pledge was given, was the time for us to settle the momentous questions, whether the Christian teacher can bind himself by anything more stringent than the naked letter, or narrower than the whole text of Scripture? And whether the doctrine, sacraments and discipline that "this Church hath received as commanded by Christ," exhaust the fundamental verities, and comprise the necessary requirements of the Christian faith and life, as taught in Scripture?

In ordination, we affirmed for ourselves, before God, that we believe they do; and that, because they do, we might and ought to bind ourselves to them as the substance and limit of our teaching, the rule and pattern of our ministration.

For our course and conduct *in* the ministry, no other pledge or declaration beside that (solemn and stringent as it is) which is made in ordination, would seem to be necessary. But to assure all concerned that it was made in full recognition of its nature and effect, a previous written declaration was required, as a condition of admission to ordination, in the form of a "solemn engagement to conform to the doctrines and worship of the Protestant Episcopal Church in the United States."

[To be Continued]

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[*] Adfirmamus clare coram Deo et universa Ecclesia in cœlo et in terra, nos vera fide amplecti omnia Scripta Prophetarum et Apostolorum: et quidem in hac ipsa nativa sententia, quæ expressa est in symbolis Apostolico, Niceno et Athanasiano. *Confessio Doctrina Saxonicarum Ecclesiarum Synodo Tridentino oblata, Anno M. D. L I, &c De Doctrina, p.* 14. *Ed.* 1552.

Communications.

For the Churchman.

Presby'n Clergyman looking for the Church.

ENTERED according to Act of Congress in the year 1849, by John W. Mitchell, as Treasurer of the Gen. Prot. Episcopal S. S. Union, in the Clerk's Office of the District Court of the Southern District of New York.

CHAPTER XII.—DOWNWARD TENDENCIES.

BUT give Presbyterianism the opportunity of one more experiment. Follow the "May-Flower" in her ocean-path, and wonder to yourself, whether the flood from the dragon's mouth shall pursue this woman and her child into the wilderness. Behold the Pilgrims disembark,—a noble race, a virtuous people, a godly congregation, who fast, and give alms, and pray, and establish once more, not unaided by sons of the Church of England, a Christian empire, far from the contact and contamination of the old leaven, and fortified in fence-work deeper, higher, broader, than any that had been contrived before. And are we to see this new empire of faith uprooted? Is the same death-worm to gnaw at the root of the transplanted tree? Are we to behold the same mysterious plague-spot appear in a new clime, upon a healthy and vigorous frame, until, from the crown of the head to the sole of the foot, it shall be "a leper white as snow?"

And tell us, ye divines and ye diviners, when shall all this be? Shall it be soon? Shall not generation after generation, washed in the Lamb's blood, be placed first beyond the reach of sin and death? No! we tell you, *no!* Scarcely have the feet of the Pilgrims touched Plymouth Rock, before the empoisoned waters gush from its bosom Scarcely has the first bundle of sticks been kindled on the New England shore, before the viper is warmed by the flame, and fastens again on the hand of the Puritans. Scarcely have the children that gambolled on the decks of the May-Flower, grown up to manhood, ere Arminianism, at once the offspring and the antagonist of Calvinism—an Arminianism not grounded in Catholic truth, nor guarded by Catholic restraint, but guarded and grounded in the vain sanctions of human reasoning, and the simple reactions of human instinct,—has overspread the land, and an Egyptian darkness has stretched its curtain over the new empire.

Time rolls on. Reformers again rise, and again bare their breasts to persecution. Whitefield, with his Episcopal orders, and a heart moulded in a liturgical faith,—a man of fasts and vigils, who, at Oxford, spent whole nights on the cold earth in prostration and prayer, but a man whom the Church of England preferred to drive from her communion, with the Wesleys and their companions, into schism, because she wanted the wisdom to employ them in her own bosom—a mistaken policy, which she has latterly had the folly to revive.—Whitefield, and a few individuals like-minded, come, as another Moses and Aaron, to spread their hands over the land, and dispel the unnatural darkness—and once more we see New England, through Whitefield of the Church of England, recovering, to some extent, the faith and its practices, which, in the short space of a hundred years, it had unaccountably lost.

But again, men who sat entranced under the burning eloquence of Whitefield,—what have they seen at the beginning of the present century? The Church of the Puritans, after as fair an experiment as it was possible to make,—with the whole ground again to itself,—eaten up, to its very heart, with Socinianism—and a Socinianism not imported, like the plague, by any intercourse with degenerate Geneva, or Halle, or Berlin, or Belfast, or Montauban—but generated by the natural law of generation, in the moral world, from the latent germ, that, in a free-thinking theory, is at once the *primordium vitæ* and the *primordium mortis* to the system. The blighting angel drops again the cursed dew from his wing, over bright New England, and the pulpits of her capitals, and of her quiet villages—the pulpits of her Mathers, her Davenports, her Hookers, her Robinsons, her Rutherfords, are occupied by preachers who, confronted by no liturgy of purer times, preach fearlessly and blasphemously that Jesus is *not* "the true God," and that the Son and the Father are *not* "One." "I am verily afraid," said Increase Mather, in the heyday of Puritanism, "that, in process of time, New England will be the wofullest place in all America. "Yea, we are fain to that madness and folly," said Edwards, "that I am persuaded, if the Devil came visibly among many, and held out independency and liberty of conscience, and should preach that there were no devils, *no hell*, no sin at all, but these were only men's imaginations, with several other doctrines, he would be cried up, followed, admired." And the result has made good these singular predictions.

The Universalists alone, teaching that "there is no hell," boast of having come into possession of a thousand pulpits, among the sons of the Puritans, in this ill-fated land! In 1840, they had but eighty-three preachers; now they have seven hundred preachers, and eleven hundred congregations, and claim, in point of numbers, to be the fourth denomination in the country. Nearly all New England was Socinian. Every old congregation in Boston, except the "Old South," was Unitarian. The Church that looked down so long in pride on Plymouth Rock itself, has yielded to the destroying heresy. I have even heard that Emmons and Hopkins, the Calvinistic leaders, of a later day, could they come back, would find their Churches and flocks engulfed in the one *gurgite vasto*. No wonder that we hear, in the middle of the nineteenth century, that, in America, the lineal descendant of Mather the Puritan has returned to the Episcopal Church; that in Germany the descendants of Luther the Reformer have taken refuge in the Romish communion; and that, in Great Britain, a descendant of Cromwell, the Protector, ministers at the altars of the Church of England.

As to New England, we regard the last experiment of Calvinism as made. "Ten years," says a sagacious Presbyterian divine, "will place the [*orthodox*] Churches of Massachusetts beyond redemption." Says the Editor of "The Presbyterian," "The ground they assume in the contest with the Socinian is absurd and futile. The latter may lie on his arms, without striking a blow, and confidently await the issue." "It has been long prepared in itself," says a discerning Unitarian, "for a reform in its theology; but its allegiance to the public sentiment of more sluggish communities has retarded it. It is laboring along, like an active steam-tug with a half-dozen logy ships in tow. Andover, for example, could she have been freed from her deference to Princeton,—would long ago have fallen into the arms of an essentially liberal Christianity." This is the tendency—downward and downward—still everywhere downward. There is no remedy—and so the people begin to understand—but in the time-worn Church, to which a goodly multitude are coming back, with the cry, as one has uttered it, "O my Ancient Mother, take back a weary and heavy-laden wanderer to thy bosom; give me thy yoke and thy burden, that I may find rest to my soul." "If the Episcopal Church had been known in New England," said one of her wisest and most celebrated statesmen, to a Churchman, "we should never have been Unitarians; we are Unitarians only in the ignorance and the absence of something better." And the late growth of the Church there appears to justify the remark. In Connecticut, where the chanting of the service when first introduced by Bishop Seabury, was laughed and hooted by the people on the street as an "Indian pow-wow," there are now one hundred congregations that so worship God. And of Newburyport where the bones of Whitefield are entombed, it has been said of this town and that man in the list of the Episcopal clergy, that he was born there. That single town, as if Whitefield had repented in the dust, and had warned them from the dead to return to the bosom of their ancient mother, has given birth to at least twenty living pastors and divines of the Episcopal Church.* Yet so it must be;

Their names are as follows:—
[*] The Rev. Wm. Bartlet, St. Luke's, Chelsea.
" " Josiah M. Bartlet, Pierpont Manor, W. N. Y.
" " Moses B. Chase, Chaplain, U. S. Navy.
" " Thos. M. Clark, Trinity Church, Boston.
" " George H. Clark, All Saints' Church, Worcester.
" " Samuel A. Clark, Christ Church, Plymouth.
" " Sam'l Cutler, St. Andrew's Hanover, and Trinity, Marchfield.
" " Benjamin Dorr, D. D., Christ Church, Philadelphia.
" " Samuel M. Emery, Trinity Church, Portland, Ct.
" " William Friend, St. Peter's & Grace Churches, Port Royal, Va.
" " Benjamin Hale, D. D., President Geneva College, N. York.
" " Wm. Horton, St. Thomas's, Dover, N. H.
" " Jacob B. Morss, Grace Church, Waterford, N. Y.
" " Moses P. Stickney, St. Peter's Church, Cambridgeport.
" " Charles C. Taylor, St. Andrew's, Ann Arbor, Michigan.
" " Stephen H. Tyng, D. D., St. George's Church, N. Y.
" " James H. Tyng, Jr., Newark Academy, N. J.
" " Frederick A. Wadleigh, St. Jame's Church, Abington, Vt.
" " George D. Wildes, Grace Church, New Bedford.
" " John Weart, Christ Church, Boston.

for thus it is written, "the sons also of them that afflicted thee, shall come bending unto thee."

When I first became acquainted with the facts narrated in this chapter and in the one preceding, I was more startled than if seven thunders had uttered their voices, and as much convinced as if seven angels had poured their plagues before my eyes on the seat of Presbyterianism. I conjure the Presbyterian to account for these *frightful* phenomena, by any explanation that shall not make it his first duty to abjure the system he has espoused. There is a *semper*—there is a *ubique*—there is an *ab omnibus* about it, that fills me with amazement. Why is it, I inquired—that, in different languages, and in distant lands—sundered from each other by oceans and untrodden hills—separated even by mutual jealousies and hates—antipodes to one another in education and taste and habits of life and modes of thought—and with mutual antipathies in some instances wrought up to the highest pitch by protracted and barbarous wars—why is it, that the religion, that has once divorced itself from its Bishops and its Liturgy, is downward and ever downward in its tendency, bequeathing her sceptre in all lands, without a single exception yet, first to the Socinian, and then to the Infidel? Particularly I asked myself, and now I ask the candid Presbyterian, to tell me, how it is, that the system established by these pious men—men of fasting and alms and prayer, of learning and untiring zeal, of intellectual power and virtues sufficient to have given them a control beyond their times—men "of whom the world was not worthy"—has suffered in so short a time this awful retrogression? Why is it, that a Church, which they would joyfully have defended with their lives, and which they guarded by an uncompromising creed and by a vigorous discipline—a Church, that, less than a hundred years ago, amidst a universal re-awakening, returned for a while to the manly faith of the earlier Puritans—should now, *again*, while hearts are yet beating that kindled and beat under the eloquence of Whitefield and Brainerd and Edwards and the Tennants, have lapsed into Socinianism—Universalism—Deism? One of their favorite divines we find, in a New-York pulpit, associating, in a breath, the names of "Socrates and Cato, of Howard and Lafayette, of Jefferson and Jesus!" "Such is the era," says one of their orators in the mesmeric trance—and not unendorsed by a number of their clergy—"such is the era foreseen by David, Isaiah, Zachariah and Daniel, and impressed upon Confucius, Zoroaster, Brahma, Jesus, Mohammed, Fourier—it was sung on the Orphic lyres of Egypt—preached and anticipated by Paul—and described by John in the Apocalypse!" We hear Boston divines beginning at last to deny the personal existence of their Maker; and the learning of old Harvard University is at this moment employed in the grave business of seeking to convince her sons, that, although they be right in denying the "*three* that bear record in heaven," yet there is sufficient reason to believe that there is One! Herself the plaything of a hundred schisms and sins, the old New England Church is now abandoning her children to "the delirious wanderings of the transcendental philosophy," and some of her leading divines are echoing the huge atrocity of Germany, that Jesus was but one of a series of Messiahs, whom the world has a right to look for, until society shall be conducted by the paths of liberty and progress to its longed for perfection. [To be Continued.]

ONE OF THREE HUNDRED.

For the Churchman.

In the whole range of Christian meditation, there is no subject of deeper interest, and which, in every light wherein it can be viewed, is more fraught with edification, than death. It is always seasonable. By the dispensation of Divine Providence which is now sending that grim messenger on a special errand of terror and destruction throughout our land, the subject is, at this time, very particularly pressed upon our most serious consideration. It may be viewed in various aspects. That now in the writer's mind is afforded by the death of the righteous in its bearing on survivors—the consolation which it holds out to them, and the lessons which it reads them. He invites attention to a few brief thoughts on these points.

It is impossible for what is called natural religion to give man any truly satisfactory ideas on the subject of death. Its physical effects indeed are obvious: but he has never been satisfied with knowing merely thus much of it: and yet every effort at farther knowledge, or even plausible conjecture, has been but a source of perplexity and incertitude, increasing in proportion to the intellectual force, the store of learning, and even the moral worth, bestowed upon it, save only in those who have had, and faithfully used, the light of God's written word. The revelations of that light are now supposed to be acknowledged by the reader. Has he lost a pious object of affection? The faith which an enlightened understanding receives as sustained by evidence that it were unreasonable to resist, and as fraught with an excellence and fitness that cannot but impress a sound mind most favorably; and to which virtuous affection clings as of the most elevating and refining purity and holiness;—this faith teaches him that the death of the righteous is but his passage to another and infinitely better and happier state of being—blissful rest for the soul while severed from the body—perfect and eternal consummation and bliss for both body and soul, after the resurrection of the former, in heaven. The loss occasioned by this death to survivors may be heavy, the bereavement sore and bitter: severely trying may be resulting disappointments: dark, even almost to despair, may be the state thus substituted for prospects and hopes on which all that can render life desirable, perhaps tolerable, seemed to be suspended: still that faith says, and says with a power of persuasion and conviction which a sound mind virtuously affected cannot resist, "*Fear not:*" so saying, in a message which it bears from its great Author and Finisher to man, to whom it is offered as God's best gift and his own highest blessing, it adds—"*for I am with thee; be not dismayed, for I am thy God.*" Let this faith have its perfect work, in conviction of entire dependence on God; in meek submission to His holy will and infinite wisdom; in perfect persuasion of His unalterable love and goodness; in unquestioning reception and adoption of His teachings; in devotion to His will; and in assured trust in His promises; and light will arise in darkness, and joy in sorrow; the way of judgment will be found to be the way of mercy; it will be felt that trouble is good, because so kindly overruled; because the relief afforded is so sweet; because the reward of properly receiving and enduring it is so great and excellent.

A goodly portion of this comfort, support, and joy, comes of the view faith gives of the death of him whose loss may have caused such bitter need of consolation and support, if it has been a death in the Lord. Whenever the bereaved is tempted to dwell on his loss with dissatisfaction, complaint, or despondency, let him examine his heart as to the sincerity of his affection for the lost one. Will this allow him to think only of himself? Can he, in sorrow for his own lot, or solicitude for its alleviation, be indifferent to the state and condition of one whom he loves? Would he have him the sufferer that his own might be the gain? His faith tells him, with a certainty excluding all doubt, that the departed is in joy and felicity. Surely for this he will himself rejoice. It is a precious counterbalance to all the grief, the disappointment, the privation, the solicitude, which the death may have occasioned. The contemplation of it will be a constant sweetener of care and labor, a constant relief of anxiety, a constant source of such gratitude to God, as will encourage hope and trust in Him.

All these precious consolations derive strength and value, and have imparted to them a consummation of happy influence, from that to which themselves, reciprocally, are eminently contributive—the encouragement to a holy and virtuous life afforded by the blissful faith and hope of the dying Christian, and the prospect of meeting him in a better world. That faith which was his support and comfort, at the trying hour when the world could give neither, may be ours; for it is a privilege purchased by that propitiation which was made for the sins of the whole world. The grace whereby he was enabled to attain to that faith, and experience its consolations, supports, and triumphs, may be ours; for through the blood of the everlasting covenant, it is offered to every man to profit withal, with a positive grant to each, as his inheritance by birth in that nature which, in the persons of his first parents, was redeemed from the total depravity occasioned by the fall, of such a measure as enables him to will and to do what God requires as means and conditions of its efficiency and increase: so that its sanctifying and saving benefits will be imparted, by Him who willeth not that any should perish, to all who humbly seek them as they are appointed to be sought, and faithfully improve them, as they are appointed to be improved. God's covenant of grace and mercy in Jesus Christ, in which, on the principles of which, and agreeably to the terms of which, the Gospel—its faith, its requirements, its promises—is given to men, is for all. The baptismal discipling, which brings into that covenant, was appointed to be administered to all. The great and precious blessings of that discipling have been experienced by every one whose death has been the close of a "life" which he has lived "by the faith of the Son of God." Baptized into Christ—into the Church which is His body—he received not the grace thus given him in vain—he did not frustrate it. Belonging to the body, he drank faithfully into the Spirit, of Jesus: having put on Christ, he was careful to be conformed to His image: having been born of the Holy Ghost, he surrendered himself to His gracious influences, sought them by all the divinely appointed means of their conveyance, and directed and furthered by them, gave himself, in the spirit of evangelical repentance and humility, to the great duties of loving God above all things, and his neighbor as himself. And as all was in the faith and love of Jesus, the atonement of Jesus extended the pardon and justification without which all had been in vain; the intercession of Jesus secured the divine favor and acceptance; the perfect righteousness of Jesus covered all with a merit which, in itself, it could never have; and thus his end was peace—the rest and joy of paradise is his—a place on the Judge's right hand will be ready for him in the great and terrible day of the Lord—the kingdom of God will be his eternal inheritance.

The same covenant, the same Church, the same grace, the same All-Sufficient Saviour, are for all. The happiness of the dying Christian may be the happiness of every one now living. The companionship with him of those to whom he was dear may be renewed for eternity in the perfection of virtue, of holiness, and of love.

B. T. O.

For the Churchman.

Mr. Editor,—The subject of the Professorship of the Nature, Ministry, and Polity of the Church, having been again introduced into the late meeting of the Trustees of the General Theological Seminary, with a view to the removal of the present incumbent, I beg to offer a few remarks thereon.

1. The same subject has been brought up at almost every meeting of the Board, beginning with that of 1845, and always with a similar result—being put down by a very large majority.

2. The decisions of this Board are entitled to peculiar respect and confidence by the whole Church. It is the only body in our Church in which the system of fair representation is carried out. Every Diocese is entitled to at least one representative in the Board. Every diocese having eight or more clergy, is entitled to a farther representation in proportion to its number of clergy. Every diocese having contributed in any way to the funds of the Seminary to the amount of $2000 is entitled to a farther representation in proportion to its contributions thus made. All these representatives are to be chosen by the Dioceses respectively, subject to the approval of each General Convention. Thus every diocese can renew its representation once in three years. We have not a body among us in which numbers and effort and opinion are so fairly represented; nor one, consequently, in which the principles, feelings, and wishes of the Church at large can be so confidently expected to be found. Moreover: the principle of deliberate and conservative action, so happily introduced into our ecclesiastical constitution, in providing for separate votes of Bishops, (each of whom is a trustee ex officio) Clergy, and Laity, and requiring their union for validity of act, is incorporated into the constitution of the Seminary.

3. Since this subject was first introduced in 1845, great pains have been taken to influence the mind of the Church in favor of the views of the movers therein.

4. Within the same period a General Convention has been held, giving to every Diocese an opportunity of having its views of the matter represented in the Board. Yet,

5. In the late meeting, the movement was put down by an almost unanimous vote.

6. This last movement has a feature in it claiming very especial notice. It consisted of a preamble and resolution offered by the Rev. Dr. Anthon, and seconded by the Rev. Dr. Hawks; in the former of which it is asserted, in reference to Bishop Onderdonk's suspension, that "the House of Bishops have declared officially, that, although the remission of the suspension is a possible event in contemplation of law, yet they consider the probability of its occurrence so slender and remote as scarcely to afford a reasonable basis for future action."

These gentlemen ought to have known that they here asserted what is not the fact. The House of Bishops have declared no such thing, officially or unofficially. They appointed a committee of five—Bishops Brownell, Hopkins, M'Coskry, Henshaw, and Freeman—to consider and report upon a letter of Bishop Onderdonk to that House, and his Memorial to the General Convention. Their report closed with a resolution, in which they all concurred, that the Bishop have leave to withdraw his Letter and Memorial. From the remainder of the Report Bishop M'Coskry dissented. It was signed by the other four, and contained what Drs. Anthon and Hawks call the official declaration of the House of Bishops. Except by passing the *resolution* with which the Report concluded, the House had no action on it whatever. They did not even accept it, or order it to be entered on the journal. It is of no authority except what it may derive from containing statements and opinions put forth by Bishops Brownell, Hopkins, Henshaw, and Freeman. In determining the moral weight to which it is entitled, it would be unjust not to consider the fact, obvious to every one who will read the Letter, Memorial, and Report, as published in the journal of the last General Convention, and in very many newspapers of that day, that the Report asserts or insinuates (the same thing in morals) that several matters are contained in the Memorial which are not there.

C. F.

Hamilton, the man charged with shooting at the Queen, was indicted at the Old Bailey on Thursday, and was sentenced to seven years' transportation. The public whipping, provided by the recent Act, being dispensed with, at Her Majesty's request, it is said. The prisoner pleaded guilty. The Attorney General, and *four* other counsel were engaged for the prosecution of this contemptible fellow.—*Eng. Chn.*

THE CHURCHMAN.

New-York, Saturday, July 21, 1849.

The "Proposed Book" of 1785.

WE gave, some weeks since, a brief sketch of the principal alterations which the English Prayer Book has undergone, from the publication of the first book of Edward VI., in 1549, to the final revision of it by the Convocation in 1661, after the Restoration of Charles II. We also gave some account of an attempted revision in 1689, under the auspices of Tillotson and Burnet, and others of that school, which happily failed of effect. We proceed, then, in accordance with our announced intention to consider the steps by which our Prayer Book was formed for the Church of Christ in these United States; and, on the present occasion, shall consider what is commonly known as the PROPOSED BOOK.

With the separation of the political and civil ties which had bound the thirteen colonies of North America to the parent country came also a virtual ecclesiastical independence. The Church in America had never been blessed with the ministrations of a Bishop. The Bishop of London, by a special commission, was charged with the spiritual oversight of the vast extent of territory in the North American colonies; and that oversight was feebly and inefficiently discharged by means of Commissaries. True it is, that these commissaries themselves were pious, learned, and exemplary men; as, for example, the excellent Dr. Bray; and had such men been sent out as BISHOPS, the best results would have been attained. But they appeared, clothed with *legal* rather than *spiritual* powers; a commissioner of a far distant prelate, instead of being a chief pastor and governor of the flock of Christ; and their exhortations were too often despised, their inflictions of discipline disregarded, and their authority disclaimed. In the Southern colonies especially, this state of things produced the worst consequences. In Maryland and Virginia, the Church was by law endowed with glebes, and supported by a taxation of the inhabitants; but there was no adequate provision made for the preservation of discipline and good morals among the clergy and laity. Hence, men of unsound doctrine and impure lives often intruded themselves into the parishes of these colonies, governed only by the desire of lucre and emolument, and taking no thought how they might faithfully discharge the sacred duties committed to them. When, after the revolution, the Church was despoiled of her temporal possessions, many of these men deserted the sacred ministry, and abandoned themselves to secular pursuits, and those frequently of a degrading character. In the more northern States—Pennsylvania, New Jersey, and New York—the number of clergy was small, because the prospect of remuneration was slight; but these in general were devout, exemplary, and well-learned men, though the tone of their theology partook of the lax spirit of the eighteenth century which was prevalent in England, and against which Bishops Horne and Jones of Nayland so earnestly contended. One bright spot remained—the colony of Connecticut. A school of divines had sprung up here, not formed on a spurious liberality and indifferentism, nor agreeing in principle with the latitudinarian followers of Episcopius in the Anglican Church. Convinced, in reason and conscience, of the unsatisfying nature and unscriptural character of the Congregational scheme of doctrine and order, they had sought out "a more excellent way," and had, in the good Providence of God, been led to see that it existed in the "old paths" of the Church of England. They sought her teachings from the Prayer Book and her standard divines, not from the diluted streams of modern sources, flowing forth, noisy and shallow, in the Church, because it had banished holy men and sound doctrine from its precincts, on political grounds. Hence sprung the honored names of Cutler, and Johnson, and Seabury, and Leaming, and others, who "set their faces as a flint" against modern degeneracy and laxity. This should be observed in forming our views on the adoption of the American Prayer Book. There was a great variety of opinions and schools of doctrine, some more and some less in accordance with the high teaching of the Liturgy and Offices. The same discontent which in England had framed a commission in 1689, and led subsequently to the writing of various pamphlets, and presenting numerous petitions for its revisal, had extended to this country; had been strengthened by the occasional arrival here of clergymen who held the prevailing views, and felt themselves more at liberty to express their opinions, because freed, in some measure, from the legal restraints which bound them in the parent country. It was natural that, when an opportunity occurred, they should express their hostility against those features in the Prayer Book which were too elevated in tone and sentiment to suit their low ideas of doctrine and practice, and that they should desire to carry out, in full, their wishes for a (so-called) reform.

The difference of views in the different dioceses was clearly shown after the Revolution, and the acknowledgment of the independence of the United States by the measures taken for the organization of the Church. Connecticut followed the primitive canon, *to do nothing without the Bishop*, and sent forth one from the number of her clergy, to receive, at Apostolic hands, the authority to minister as a Bishop in the Church of God. In the other dioceses or States, the plan was *first* to form the Church, and *then* to obtain the succession; and thus they proceeded not in the way which Christ had enjoined. But God mercifully overruled this error for good. The temper of the times may be more fully illustrated by the fact that a convention in South Carolina, in 1785, declared there should be no Bishop settled in that State—a resolve which abler heads and a more Catholic spirit speedily retracted.

Under such circumstances, it was agreed, in a meeting of some of the clergy and laity of New York, New Jersey, and Pennsylvania, in May, 1784, held in connection with the business of a charitable corporation, that there should be a fuller meeting the next October in New York, to take measures for organizing the Church throughout the Union. This was held accordingly; but many of its members had no powers for the binding of their constituents, and they agreed merely to establish certain principles "as fundamental," and "recommend their adoption to the Churches in the several States." The fourth article, as agreed upon, was, "That the said Church shall maintain the doctrines of the Gospel, as now held by the Church of England, and shall adhere to the liturgy of the said Church, as far as shall be consistent with the American Revolution, and the Constitution of the respective States." In pursuance of the arrangement here agreed upon, a convention met in Christ Church, Philadelphia, Sept. 27, 1785, and continued in session until the 7th October following. Delegates attended from New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina. The different articles adopted at the meeting in New York were read, and the fourth article, above mentioned, was referred to a Committee, "consisting of one clerical and one lay deputy from the Church in each State, to consider of, and report, such alterations in the liturgy, as shall render it consistent with the American Revolution, and the Constitution of the respective States; and such further alterations in the liturgy as it may be advisable for this Convention to recommend to the consideration of the Church here represented." The following was the Committee:—Rev. Mr. Provost and Hon. Mr. Duane, for New York; Rev. Mr. Beach and Mr. Dennis, for New Jersey; Rev. Dr. White and Mr. Peters, for Pennsylvania; Rev. Dr. Wharton and Mr. Sykes, for Delaware; Rev. Dr. Smith and Dr. Cradock, for Maryland; Rev Mr. Griffith and Mr. Page, for Virginia; and Rev. Dr. Purcell and Hon. Mr. Read, for South Carolina. (*Bioren*, p. 6.)

On Saturday, 1st October, Rev. Dr. Smith reported that the Committee had "prepared a draft of the alterations to be made in the liturgy;" and the report was in part considered. The consideration of the report was resumed on Monday, the 3d, the same being read and considered, by paragraphs; and on Wednesday, the 5th, the following resolutions were adopted:

"*Ordered*, That the transcribed copy of the alterations in the liturgy, to render it 'consistent with the American Revolution and the Constitution of the respective States,' be read and considered by paragraphs; which being done,

Resolved, That the liturgy shall be used in this Church, as accommodated to the Revolution, agreeably to the alterations now approved of, and ratified by this Convention."

The convention also made progress in the consideration of the other alterations mentioned in the Report—and the same were finally adopted, and it was "*Resolved*, That the said alteration be proposed and recommended to the Protestant Episcopal Church, in the States from which there are Deputies to this Convention." The Book of Common Prayer with the alterations "as well those now ratified in order to render the Liturgy consistent with the American revolution, and the constitutions of the respective States, as the alterations and new offices recommended to this Church" was ordered to be published with a preface by the Committee, setting forth the reasons and expediency of the alterations. The Committee appointed were the Rev. Dr. White, President, Rev. Dr. Smith, and Rev. Dr. Wharton. As it had been ordered that the proceeds of the sale of the proposed book should be given to the several Societies for the Relief of Widows and Children of deceased Clergymen, a large edition was ordered, but we do not know whether the sale was correspondently large.

We shall now give a brief account of the alterations made. There is no need to dwell upon those which adapted the Prayer Book to the new state of political affairs occasioned by the revolution. They consisted in substituting 'Congress' for 'Parliament;' 'rulers' for 'king,' and the like; and were judiciously made.

Instead of the services for the 5th of November, the 30th of January, the 29th of May, and the 25th of October, services for the 4th of July and for Thanksgiving Day were appointed.

The alterations proposed, of a more material character, were the following:

The three introductory sentences as we now have them were prefixed.

The rubric preceding the absolution to be altered thus, "*A declaration to be made by the minister alone*, standing, *concerning the forgiveness of sins!*"

The *Gloria Patri* to be omitted at the end of the *Venite* and in every other place, where it is now ordered to be used, until the end of the reading Psalms; where it or the *Gloria in Excelsis* might be used.

Until a proper selection of Psalms be made, each minister to use such as he may choose; and the same liberty to be allowed respecting the lessons.

The article in the Apostle's Creed "*he descended into hell*" to be omitted.

The *Athanasian* and the *Nicene* Creeds to be entirely omitted!!

The short Litany to be read as follows:—"Son of God we beseech thee to hear us. Son of God we beseech thee to hear us. O Lamb of God that takest away the sins of the world, grant us thy peace. O Christ hear us. O Christ hear us. Lord have mercy upon us, and deal not with us according to our sins, neither reward us according to our iniquities."

In the exhortations to the Communion divers alterations were proposed as "condemnation" for "damnation"—some of these were subsequently adopted.

In Baptism, parents to be admitted as sponsors, as proposed in 1689.

The *sign of the cross* to be omitted, if the sponsors or parents should desire it. The address "Seeing now, dearly beloved &c.," to be omitted! The prayer after the Lord's prayer to be thus changed—"*We yield thee our hearty thanks* &c.," *to receive this infant as thine own child by baptism, and to incorporate him, &c.!*"

In the concluding address to the sponsors the words "*to renounce the devil and all his works*" to be omitted!

The forms of private baptism and of confirmation to be made conformable to these alterations.

The office of matrimony to be altered by striking out in the English Preface all between the words "holy matrimony" and "therefore if any man."—This would have made the exhortation exceedingly insipid. Also the words "I plight thee my troth"—"with my body I thee worship" (afterwards omitted,) and *pledged their troth each to the other.*" What objections could have been justly made to the first and last clauses, we cannot see.

In the burial service the following anthem was proposed: Ps. 39: v. 7, 8, 9, 12, 13, and Ps. 90. v. 13. This was terrible mangling. In the rubric the word *unbaptized* to be omitted: thus the service might have been said over a heathen adult!

The sentence "*Forasmuch as &c.*" was altered to its present form. The first of the concluding prayers to be omitted! The words in the last prayer "*As our hope is this our brother doth,*" to be omitted—which alteration was adopted afterwards.

In the visitation of the sick, instead of the absolution as it stood in the English Book, the declaration of forgiveness to be used, inserted in the Communion office, or either of the collects taken from the Commination Office, and appropriated to Ash Wednesday. Did they think these forms perfectly equivalent?

"A form of prayer and Visitation of Prisoners" was adopted from the form entitled, "Prayers for Persons under Sentence of Death, agreed on in the synod of the Archbishops and Bishops &c., of Ireland, at Dublin, in 1711, as it then stood in the Common Prayer Book of the Church of Ireland—except that the absolution in the Communion service was to be used, or either of the afore mentioned collects.

In the Catechism, the 2nd and 3d answers were thus mutilated—"*I received it in baptism, whereby I became a member of the Christian Church.*"—"*What was promised for you in baptism?*" "*That I should be instructed to believe the Christian faith, as contained in the Apostle's Creed, and to obey God's holy will and keep his commandments.*" We do not understand why the revisers were so averse *to renouncing the devil and his works!* The word '*spiritually*' to be substituted for *verily taken, &c.* Answer to the question, "*how many sacraments?*" "*Two, Baptism and the Lord's Supper.*" Did the revisers suppose that they were *not* "generally necessary to salvation."

The service for the Churching of women to be replaced by a special thanksgiving.

The English Commination service to be discontinued; and the three collects to be continued among the occasional prayers, and used after the Collect on Ash Wednesday, *and on such other occasions as the minister shall see fit.*

How these changes was received by the Church, and by the Prelates of England, and what measures were adopted after the Episcopate was obtained, shall be stated in another number.

THE Niagara has arrived at this port since our last went to press. We have received our usual files.

The French had established themselves in favorable positions on the outworks of the city of Rome, and it was supposed the Romans would soon surrender. They still speak, however, of a determined resistance, and their loss, thus far, has been very severe, showing their courage and perseverance. Ancona had surrendered to the Austrians.

France had kept tolerably quiet for the week previous to the sailing of the steam-ship.

The Austrians are said to have gained some important successes on the banks of the *Waag*; and the Russians have entered Transylvania in great force. Some time, however, must elapse, before we have any decisive accounts.

The Prussians have defeated the Baden insurgents, and taken Manheim and Heidelberg.

The Chinese have refused to admit the English and other foreigners into Canton, pursuant to the treaty, and the matter has been officially reported to Lord Palmerston. It is yet unknown what steps His Lordship will take.

On the 22d June, the Lords rejected a bill for substituting affirmations for oaths, by a majority of 24 on the second reading.

On the 26th, the same House rejected the Parliamentary Oaths Bill, on the second reading, by a vote of 95 to 70. The consequence is, a new member will have to be chosen for the city of London. Baron Rothschild would again be a candidate, it was said, and be elected, although ineligible in the present state of the law. In the debate on this bill, it was supported by the Archbishop of Dublin, and opposed by the Archbishop of Canterbury, and the Bishops of Exeter and Oxford.

In the House of Commons, on the 21st of June, Mr. G. A. Hamilton presented petitions from 1587 clergymen, and 64,000 laymen of the Church of Ireland, objecting to the Irish system of education, and moved—"That an humble address be presented to Her Majesty, praying that she will be graciously pleased to direct that such a modification of the system of national education in Ireland may be made, as may remove the conscientious objections which a large proportion of the clergy and laity of the Established Church entertain to that system, as at present carried into operation; or, otherwise, that means may be taken to enable those of the clergy and laity of the Established Church who entertain such conscientious objections, to extend the blessings of Scriptural education in Ireland." Sir W. Somerville and Lord J. Russell opposed it on the part of the Government, as conflicting with its scheme of education; and the motion was negatived by 162 to 102.

On the 22d, an incidental discussion of the Roman intervention took place. Lord Palmerston said, the British had, from the outset, deprecated the intervention of any foreign power in the affairs of Rome, and thought the course pursued by the French Government an unfortunate one.

The Transportation for Treason Bill has passed the Commons, received the royal assent, and become a law.

The English Churchman says:

"Many of our friends, north and south, have enquired of us, why we have taken no more notice of the charge of the Archbishop of York, which many newspapers have professed to report, and which has not passed without comment in other quarters? Our reason is simply this. We consider it most inconceivable to any discerning mind, that the language ascribed to the Most Reverend Prelate, in these reports, can be authentic; we therefore wait for the authoritative publication of the charge itself. Otherwise, after all our pains, we might, for all we know, be reviling a thing which is no more like the reality than the last Synodal Address of the chief MUFTI to the Ulemas of Constantinople."

We shall be most happy to learn that injustice has been done the Archbishop by these Reports; and that, on the great subject of *Baptismal Regeneration*, he teaches the doctrine of the Prayer Book and of the Church.—*Ed. Ch.*

COLLEGE OF ST. BARNABAS—FESTIVAL.

THERE was an extraordinary Church movement at the West End on Monday last. A "college" is building in the poorest district of St. Paul's, Knightsbridge, consisting of a Church, schools, and parsonage, the Church to be entirely free, which is called the "College of St. Barnabas;" and Monday, being St. Barnabas' Day, was set apart as a Dedication Festival. A crowded congregation assembled in St. Paul's Church, Wilton Place, at 10 o'clock, when the Communion Service was performed—morning prayers having been said at an early hour. Archdeacon Manning preached an appropriate sermon in his usual forcible and impressive style, after which there was a very large offertory in aid of the Building Fund. There being upwards of 400 communicants, the service was not over until nearly two o'clock, when a procession was formed, with flags and banners, including the scholars, choristers, clergy in their cassocks, committee with wands, and a large train of parishioners and others, which marched down to St. Barnabas—a distance of nearly a mile. There, in the spacious school-rooms, a sumptuous and savory repast was set out, to which the poor, as well as the rich, had been invited; and they sat down together, of all classes, from the Peer to the laborer. Mr. Bennett, the respected incumbent, took the chair, surrounded by the Earl of Carlisle, Lord Robert Grosvenor, Viscount Castlereagh, Viscount Fielding, Viscount Chelsea, Viscount Campden, Archdeacon Manning, Captain Gladstone, &c. A great many of the clergy were dispersed at the different tables; as were also the Countess Brownlow, the Countess Clanwilliam, Viscountess Castlereagh, Viscountess Fielding, Lady Mary Howard, and other ladies of distinction, inhabitants of the parish. Sir John Harrington, and Sir Frederic Ouseley, who had both officiated in the choir at Church, in surplices, were also present at the feast, and took active parts in the arrangements. Lord Carlisle, in proposing Mr. Bennett's health, upon whom he passed a high eulogium for his untiring industry and unbounded zeal, as the pastor of that large parish, apologized for the absence of his colleague and fellow-parishioner, Lord John Russell, who had commissioned him to express his regret that pressing business of the State should have prevented his being present on so interesting an occasion; and Lord Carlisle declared how much he regretted that Lord John had not had the opportunity of witnessing so gratifying a scene. The party appeared to enjoy it exceedingly—the rich and high-born, as well as the poor and humble who had the privilege of being there. The singing boys of her Majesty's Chapel Royal, in their scarlet dresses, joined the choir of the parish; and they sang the graces before and after meat, the national anthem, and several madrigals. At five o'clock, the party broke up,—a great many retiring with the clergy to evening service at St. Paul's; and, afterwards, the poor were entertained at tea at St. Barnabas—the wives bringing their husbands who could not leave their work to be at the dinner. Altogether it was a most gratifying proceeding, and calculated to do a great deal of good. The Bishop of Oxford was at the Church, but could not find leisure to attend the festivities. The "College" is nearly completed; the schools and parsonage are finished and occupied, and the Church is in a forward state. The cost of the whole is set down at £18,000, of which as much as £15,000 have already been raised, chiefly by means of the offertory at St Paul's.—*Oxford Herald.*

The Bishops of the five British North American dioceses propose to meet at Halifax on Ascension-day next. This will be the first Episcopal Synod in the Colonial Church. Considering the vast distance by which the Bishops are separated from each other, and the various anomalies and embarrassments by which they are severally beset in building up the Church in a new country, much good may be anticipated, as the result of their deliberations. Perhaps something in the shape of general rules or canons for the government of the Church in their several dioceses may be agreed upon.—*English Churchman.*

We learn, from the *Western Conservative*, that the young woman, Mary Pochetty, the principal witness in the hands of the parties who "got up the case" against Miss Sellon and her sisterhood, has turned out so badly as to have become a candidate for admission into a Female Penitentiary. It is now said that she had "a vitiated mind" when she came into the neighborhood. Why, then, was such a girl made use of against such a person as Miss Sellon?—*Ibid.*

At an inquest held a few days ago, on the body of a crossing-sweeper who had died suddenly, Mr. Wakley, the Coroner, said, that, a few days ago, the sweeper of a crossing sold his interest in it for £40. A juror observed that crossings were very valuable freeholds, by which many proprietors amassed, in former days, sums of £500, £1000, and £4000. Another juror alluded to the sweeper of the crossing at Bridge-street, Blackfriars, who bequeathed a large sum to Miss Waithman, in gratitude for her benevolence in giving him his dinner every day; and another gentleman said that the sweeper of a crossing, near Hyde-Park, bequeathed £1,000 to a gentleman who was in the habit of giving him 6d. whenever he passed his crossing.—*Ibid.*

The Britannia Tubular Bridge, or iron arcade, in which the railway trains are to run across the Menai straits, was fixed last night, after considerable delay, from the capstan twice giving way.—*Ibid.*

From the Colonial Church Chronicle.

NEW GUINEA.—A correspondent writes as follows:

"Some time ago, when a notice of the projected Canterbury Colony appeared in the "Chronicle," I wrote a letter with the view of calling attention to New Guinea as affording a field for such an enterprise. That there were difficulties and dangers in the way of such a scheme I was aware, but not greater than Christians may hope to overcome. My proposal drew forth a letter from 'Circumnavigator,' who declared that "it would be sheer madness to attempt to colonize New Guinea," and added, "I fear the character of its natives must be first civilized by missionaries before we attempt to introduce a new colony, with which they would certainly be at war before long."

However, Circumnavigator's letter did not alter my views; and I now send you the accompanying extracts from a book written by a Dr. Coulter, who visited the western coast of America, and the islands in the Pacific, extending his voyage to New Guinea, where he fell in with an Irishman, who had escaped from Sidney, and was then king of a large tribe of Horraforas, one of the races which inhabit New Guinea.

Dr. Coulter judging both from what he saw, and also from what he was told by this Irishman, was well able to form an opinion of the dreadful manner in which the different barbarian tribes prey on each other: and he could not but form a comparison of their present state with what it might be, if 'Christianity were only spread amongst them, and engraven on their hearts, that they might dwell in peace and brotherly love."

The residence, however, of a missionary amongst them would, he thinks, be difficult, if not impossible, on account of a law which obliges every male to be a warrior and carry arms. "This is a great bar," he goes on to say, "against the residing among these savages of the mild and meek minister of the word of God. I rather think that an armed colony of Christians in goodly numbers, must first plant themselves on the shores of New Guinea; and show and teach these ferocious barbarians the decided superiority of a Christian community over the heathen tribes in every relation of life."

And in another part he says as follows:—"It is a pity that there is no European Christian settlement on such a large island. I should say the northern side, from its rocky shore and high land, would be the most healthy site for a colony. The southern shore, from its low ground and swamps, would be the reverse; besides the ground is more sandy, and in no direction along it can you perceive the luxurious vegetation that clothes the northern and north western shores and hills. Both Papuans and Horraforas are fierce races to contend with; but the boldness and perseverance of English Colonists would soon overcome the fiercest tribes in New Guinea; aye, and perhaps Christianize them.

"That New Guinea contains great mineral wealth is beyond all doubt. Its bays, harbors, and rivers are extensive; and I cannot think that such a luxuriant country can long remain in the hands of the barbarians who now possess, or rather inhabit it."

From this it will be seen that though I had not "the acquaintance with New Guinea that 'Circumnavigator' laid claim to, I am neither singular nor unreasonable in my proposition; and I certainly do still continue to hope with Dr. Coulter, that New Guinea may be *first* civilized, and *then* Christianized, by means of an armed Colony sufficiently numerous to protect itself from such fierce enemies. If Dr. Coulter's Irish friend is still alive, an alliance might probably be entered into with his tribe, and thus a Colony would at once get footing in the island.

BRITIUS.

DR. BUSHNELL.—We gave on our fourth page last week some remarks from the Church Review on this unorthodox individual. It will be seen from the following extract that a feeble and unsuccessful attempt has been made to procure some ecclesiastical adjudication upon his case. The concluding report of the Committee is the most brilliant specimen of non-commitalism we have seen for a long time.

CONGREGATIONAL ASSOCIATION OF CONNECTICUT.—This body met at Salisbury on the morning of the 19th inst. Rev. Prof. Goodrich, of New Haven, was chosen Moderator; Rev. Mr. Stone, of Danbury, scribe: and Rev. Mr. Brainard, assistant. The morning session was occupied with routine business. At the afternoon session the following overture was presented from Fairfield West association. The Evangelist intimates that it is directed against Dr. Bushnell.

"Whereas, this association has reason to believe that opinions are extensively propagated among us, tending to undermine the faith of ministers and churches in the doctrines of the Trinity, incarnation and atonement, as they are received by all orthodox churches;

And whereas, in particular, the following sacred truths are assailed among us, viz: that the Father, Son and Holy Ghost are three distinct persons in the one essence of the Godhead. 2nd. That Christ had a true and proper human soul; and 3rd. That Christ's atonement consists in the offering of himself as a sacrifice to satisfy Divine justice and vindicate the divine law in the pardon of sinners, whereby his sufferings and death are substituted and accepted in place of the merited punishment of sinners redeemed by his blood:

Resolved, That this association regard the aforesaid doctrines thus assailed as the fundamental doctrines of Christianity. That we regard all attempts to undermine them as assaults upon the most vital truths of our religion, and we solemnly warn our churches against such attacks on most sacred truths, and exhort them to resist all Sabellianism, Socinianism and Arminianism, deeming it the duty of all district associations and conventions to discipline in cases where these heresies are received and promulgated, by removal, treating them with mildness and firmness."

It was referred to a committee consisting of Rev. Dr. Porter, Rev. Mr. Burt, Rev. Mr. Kinney, Rev. Mr. Putnam., who, on the next day brought in the following report, which was unanimously adopted.

"The committee on the overture of Fairfield West association respectfully report—

That while we honor the zeal for sound doctrine manifested in the overture, and while we do, and can hardly too often, re-affirm our faith in the great doctrines of the gospel, as embodied in our confession of faith—yet, as it belongs exclusively to the district associations to institute Christian discipline in cases of error among their own members, and we are not informed of any culpable negligence in this particular on the part of any of our associations, we believe that any action of this body on the subject at the present time would be unseasonable." *Com. Adv.*

New Publications.

A HISTORY OF THE PROTESTANT EPISCOPAL CHURCH IN AMERICA. By Samuel, Lord Bishop of Oxford. p. 357. New-York: Stanford & Swords. 1849.

We have perused this work with great interest. It is a grateful spectacle to see a high dignitary of the Church of England employ himself in the tracing out of the history of the colonial Church from sources accessible only in MSS., and diligently searching the works of our writers of the Church's annals, that he may give a clear and correct account to a recent period. (1840.) We must also speak in high terms of the friendly tone and Christian spirit manifested towards the American Church in this volume, showing that he makes the Psalmits's exclamation his own—"Peace be within thy walls and plenteousness within thy palaces." The various futile attempts to obtain the Episcopate for the colonies are narrated in a very instructive manner, and the author thus sums up the results at the end of the revolutionary war:—

"It is impossible to close the scene without reflecting how different it might have been, if the mother country had long before faithfully established the strong band of a true community of faith between herself and her colonies. Those whose minds the Church, weak as she was, had leavened, were by her healing influence kept loyal in the day of trial. What might not have been the consequences, if instead of spreading division freely in that land, and keeping her maimed and impotent, we had, with a true faith in God, planted her amongst our western children in her strength and beauty. The colonies might now, perhaps, have been as much an independent nation; but they might have reached that state by a gradual progress to natural maturity: their youthful affections might never have been torn from us; and England, America and the world, might have been spared those bitter sufferings with which they have been visited in the war of independence, and its clear consequence, the French revolution. But this the intrigues of party statesmen had prevented. In vain the Church at home protested; in vain America sent, year by year, her supplications for the boon; at one time their mutual suspicions; at another fears of strengthening the Church at home; the hope at another, of securing the support of schismatics in England or the colonies—led these men to weave otherwise their pen spun webs of cunning policy. Thus the cause of God was slighted; all seemed to prosper for awhile; but the day of retribution came; and surely that hour of mortal struggle, closed by the sudden loss of those great settlements, was intended to teach England that her vast colonial empire was a trust from God; and that if she would not use it for His glory, it should wither in her grasp."

Happily England has perceived her error in this matter, and now the successors of the Apostles are sent forth, wherever the colonies of Britian are established, a surer bond of union than thousands of soldiers, and scores of her floating bulwarks. The author speaks in cordial and discriminating terms of Seabury, and White, and Hobart and Ravenscroft, and others who have in their generation exercised authority in the Church, and extended her influence. At the close he mentions sundry particulars which in his opinion, are defects in the Church's system—the want of defined parochial limits—the support of the ministry by the sale and renting of pews—the want of accommodation for the poor—the neglect of the daily service—(which happily has in some measure ceased to be a reproach since this book was published,) and the plague spot of slavery. The Bishop's remarks on all these points are made in the spirit of great candor and justice, and have, it must be admitted, much force: at the same time they show that it is much easier to point out defects, than to suggest available remedies.

We hope the volume will have a wide circulation among Churchmen and others, as a very able and comprehensive manual on the subject of which it treats.

THE OBEDIENCE OF FAITH.—Seven Sermons delivered on his visitations to the Churches in his Diocese, during 1848-9. By the Rt. Rev. L. Silliman Ives, D. D., Bishop of North Carolina. p. 161. New-York: Stanford & Swords. 1849.

The titles of these Discourses are as follows:—"The Kingdom of Heaven discerned only by Faith; How to insure the fruits of Regeneration; How to be Christ's Disciples; The case of the Baptized without self-discipline; Self-Examination; The case of those who resist Christ's reign; Obedience the way to knowledge." Inasmuch as they were delivered in the course of official duty, we may well deem them not amenable to our critical pen. We must say, however, that as instructive guides in the sacramental system of the Church; as adapted to awaken a sense of the inestimable privileges we enjoy in her communion; and as instruments to produce in her members, humility, contrition, and a desire cordially to avail themselves of the means of grace entrusted to His commissioned ambassadors by our Divine Lord,—we consider these sermons as of the highest value, and gladly recommend them.

STEPS TO THE ALTAR, by the same Publishers, has, we are pleased to find, reached a *fifth* edition. This is a very sufficient proof of the estimation in which it is held by Churchmen. The present is in a cheap but neat form, for a more general circulation.

SELECTIONS FROM CATULLUS, with English Notes by C. G. Cookesly, M. A., one of the Assistant Masters at Eton. Revised, with additional notes, by C. A. BRISTED, late B. A. scholar of Trinity College, Cambridge.—p. 160. New York: Stanford & Swords. 1849.

A very good selection from this graceful author; the poems containing any violations of delicacy being carefully rejected. The notes are brief and scholar like, and the arguments prefixed to the longer poems are a great assistance to the reader, as are the illustrations from other authors, Greek, Latin and English. The American editor has contributed some valuable notes of his own; and it is much to his credit as a man of taste and a lover of the classics, that he has taken the pains of superintending the publication of this volume. It is very neatly printed, but we must also say it should have been more correctly. The list of *errata* is somewhat long, but we have observed two or three more on looking over a few pages. Thus *in limine ipso*, p. 9, line 7 of the notes, we have *spondees* for *trochees*; p. 13, line 7, *nobilum* for *nobilem*; on p. 104, line 13 of the notes, *dabour* for *dabam*, which is rather a puzzler.

THE CHURCH IDENTIFIED, by a reference to the History of its Origin, Perpetuation, and Extension into the United States. By the REV. W. D. WILSON, A. M., Rector of Christ Church, Sherburne, Western New York: Utica, H. H. Curtiss. p. 254.

The Essays which originally appeared in the Churchman, under the above title, have been revised and enlarged by him, and published in the neat little volume before us, for which we cordially thank the author. We heard, at the time these able essays came before our readers, many express the wish, that they might be preserved in a more convenient and durable form, and we doubt not that Churchmen generally will rejoice in the acquisition of so instructive and well written a work on the history of the Christian Church, and so conclusive a demonstration that the Church in America is a true branch of the Catholic vine, planted by our Blessed Lord.

THE CHURCH VINDICATED: By the REV. RICHARD JOHNSON, Rector of Zion Church, Talbotton, Georgia, is a pungent review of a Sermon by W. T. Hamilton, D. D., on the text "Ye are too superstitious." Mr. Johnson shows from the Doctor's own "Confession of Faith," that his objections to ceremonies, liturgies, festivals, fasts, &c., contradict his own standards, and are in themselves groundless and futile. We are glad to find so sound and fearless a publication emanate from that Diocese. It is published by Stanford and Swords.

We have received the EVERGREEN for July: the CHARLESTON GOSPEL MESSENGER, and the "TRUE CATHOLIC," welcome and instructive as usual, also from Messrs. Berford & Co., 2 Astor House, Nos. 257 and 258, and 262 to 270 inclusive, of LITTELL'S LIVING AGE, a well known and agreeable miscellany.

BROWNSON'S QUARTERLY REVIEW for July appears with a semi-official endorsement by the Prelates assembled in the late Council at Baltimore. They encourage the editor by their "approbation and influence to continue his literary labors in defence of the faith, of which he has proved an able and intrepid advocate." As the editor displays great ability, and contends with great manliness and ardor for the system he has espoused, this approval must have been highly pleasing to him.

We have received likewise the SAILORS' MAGAZINE for July; and the "UNITED BRETHREN'S MISSIONARY INTELLIGENCER" for the third quarter, 1849.

DEATH OF DAVID B. OGDEN.—The demise of this able and well known lawyer on Monday last after a very short illness, has been sensibly felt by the community. Mr. Ogden was a Vestryman of Trinity Church, a Trustee of Columbia College, and for several years a delegate to the Diocesan and General Conventions. We learn from the Commercial Advertiser that a numerous meeting of the New York Bar was held on Tuesday morning, where the utmost solemnity and sorrow were manifested. Judge Jones presided, and very feelingly addressed the meeting, having been a friend and professional associate of Mr. Ogden from his early life.

Hiram Ketchum, Esq., after some appropriate remarks, offered the following resolutions:

Resolved, That the New York Bar has heard with deep sensibility of the decease of its distinguished ornament, DAVID B. OGDEN, the venerable citizen, the profound lawyer, the warm-hearted friend, and the devout Christian.

Resolved, That, throughout a long professional career, our lamented friend has set a bright example to his professional brethren, of all those virtues which give dignity to their profession and respectability to its members.

Resolved, That in this afflictive dispensation of Providence our city, state, and country, are called upon to mourn the loss of one whose fame was co-extensive with our Union, and whose departure from among us will leave a melancholy void, not only in the domestic circle, but in all those relations which identify a good man, an able jurist, a disinterested patriot, with the age in which he lives.

Resolved, That the Bar of New York most cordially sympathize with the family of the deceased in their afflicting bereavement, and that as a tribute of respect to the memory of our venerable friend we will wear the usual badge of mourning for thirty days.

The meeting was farther addressed by Messrs. Tillou, Romaine, Dunscombe, and Blunt, when it adjourned, having resolved to attend the funeral of the deceased at Trinity Church.

We beg to call the attention of our readers to the following excellent article which we have copied from the Newark Daily Advertiser, in regard to the Bishop of New Jersey.

From the Newark Daily Advertiser.

We give place to the following explanatory statement, which comes to us from a highly responsible quarter, without the knowledge of the Bishop, with pleasure:

BISHOP DOANE.

Bishop Doane and his friends have in nothing commended themselves more effectually to the confidence of all right thinking persons, than in *their conscious ability to "bide the time."* The kennel has run full of dirty water, and has been left to run. Who cannot throw a dead cat, or a rotten egg? Who will return it? To a calm observer, every stage and step in the whole course of things thus far, has sustained the reality of this consciousness of the strength which springs from right. Let us pursue them one by one.

As soon as the Bishop began to recover from his well nigh desperate illness, and when he yet clung to the hope that an assignment might be avoided, he called to his bed-side several of his friends to ask them to assume the trust which the case called for. The issue of this proposal is read in the fact that the whole business affairs of St. Mary's Hall, and Burlington College, are administered by five men, who enjoy the fullest confidence of every Jerseyman, viz: Judge Ogden, Jeremiah C. Garthwaite, Richard S. Field, Joel W. Condit, and Robert B. Aertsen, Esquires.

Unwilling to act in the matter of Burlington College, which is incorporated, as he was free to act in the matter of St. Mary's Hall, which was his own, on his sole responsibility, the Bishop, immediately after the assignment, which his friends advised, and which no one has disapproved, called together the Trustees. We read the issue in the circular drawn by one of their number, and signed by their whole body, (one excepted, who was in Georgia,) declaring in the fullest terms their highest confidence.

On the first of May, St. Mary's Hall and Burlington College re-opened. Doubtfulness as to the Bishop's health, alarm as to the probable failure of one or both institutions, numerous forms of unfriendly interference, had had weeks to exercise their disastrous influences. We read the issue in the fact that at St. Mary's Hall there have been entered 142, and at Burlington College 124 pupils. A large number that were to have come from a distance, being known to have been kept back by anxiety as to the probable existence of disease in the country.

Another month passes. The fullest freedom of investigation and discussion by tongue, and pen, and press, has had its fullest and freest scope. The Convention of the Diocese assembles in Burlington. The members of it are for two days in full communication with the whole community. A lay-deputy, moved by the desire of rescuing the Bishop from the attacks of evil tongues and evil pens, proposes an inquiry. The subject is discussed for hours. The boldest challenges are made to produce specific charges; and made, as the Convention sits with open doors, in the face of the whole community. The Bishop asks no favors, and takes no exceptions; and when the question is put to the vote, no single voice sustains it. The Convention will not entertain the question.

Finally, the schools are in full and successful operation, and payments, to a considerable extent in discharge of interest and principal of the indebtedness, have been made, besides providing for all current expenses. The Bishop is engaged with his accustomed diligence in the discharge of his various duties, and confidence in the entire relief of the whole burden by which he has been, for a time, borne down, is rapidly increasing. Is it not true, that at every step and stage in the whole course of things, the consciousness of that strength, which only springs from right, has been increased?

One will naturally inquire, since this is so, why so much censure and reproach in some quarters; why so much anxiety and apprehension in others? To give all the answers to these questions would take long. It is not the present purpose of the writer.

One has occured to him which he believes goes very far to meet the case. *It is the large amount of the indebtedness*, AS STATED. "A quarter of a million" flows roundly upon the tongue; and seems to settle every question. The man that owns it—what a saint! The man that owes it—what a sinner! Is it a fair statement of this case? Accept, for the present, the common report, $250,000. Is there not to be taken from it the amount of corrections and reductions, which a careful auditing will require? Is there not to be taken from it the amount of responsibilities incurred for the use of Burlington College; and laid out there in buildings, repairs, apparatus, Library, the Gas House, and the like? I leave out the $20,000 which have been invested at the two Institutions in furniture and the like; and which in their present use are fully worth their cost. Ought not the amount of the mortgage debt, more than $100,000, which claims no more than the premises on which it is secured, to be deducted? And, when these corrections and allowances and deductions have been made, and $250,000 shall have been cut down *one-half*, is there not to be set off against the other half, the creation, the existence, the successful and influential operation of two institutions, whose gross receipts last year were more than $60,000? Make a fair calculation of the reasonable profits of these institutions, freed from the payment of interest and discount, and administered on cash principles, with a strict economy: and say what the "good will" of such a business will be worth; and set that against the half of the "quarter of a million" which remains.

This is a true and real view. It has not been presented before. Bishop Doane has been dealt with, in many quarters, as if he had sunk $250,000. Is not the statement here made reasonable ground of conscious strength, to those who know the facts, and hold the trust? Will not their confidence extend where this is known: should it not be known? Is it not wise to "bide the time?"

NEW JERSEY.

Domestic Intelligence.

NEW HAMPSHIRE.—*Ordination*.—At St. John's Church, on Wednesday, the 11th inst., Mr. Wentworth L. Childs was admitted to the Holy Order of Deacons, by the Right Rev. Bishop Chase, of the Diocese of New Hampshire. Morning Prayers were read by the Rev. Mr. Lambert, U. S. N.; Lessons for the day by the Rev. Mr. Salter, of Dover; sermon by the Rev. Mr. Kelley, of Manchester, from 1 Cor. 14: 8—"If the trumpet give an uncertain sound, who shall prepare himself to the battle?" The candidate was presented to the Bishop by the Rev. Dr. Burroughs. The services were highly interesting, and well attended, considering the intense heat of the day.—*Portsmouth Journal.*

WESTERN NEW YORK.—*Bishop DeLancey's Visitation*.—Bishop DeLancey visited St. Luke's Church, Brockport, on the 6th of July, and officiated for the congregation, which has yet no Church edifice, in the Baptist House of worship. Morning prayer was read by the Rev. Mr. Kidder of Albion, assisted by the Rev. Mr. Bridgeman of Kendall, who read the lessons. The Parish being vacant, the Bishop administered the holy rite of baptism. He also preached and confirmed five persons, including one from Christ Church, Kendall. In the afternoon of the same day, the Bishop preached in the Baptist House of worship at Kendall, where at the request of the Missionary, he administered the rite of baptism to four children. This feeble congregation is also destitute of a House of worship. Prayers were read by the Rev. Mr. Kidder, assisted by Rev. Mr. Bridgeman, the Missionary of the station.

On Sunday, the 8th, in the morning, the Bishop preached in Christ Church, Albion, and confirmed sixteen persons. Prayers and the Confirmation preface being read by the Rev. Mr. Kidder.

In the afternoon of the same day, the Bishop preached in St. John's Church, Medina, and confirmed one person. Prayers were read by the Rev. Mr. Stokes, who also read the Confirmation preface.—*Gospel Messenger.*

NEW JERSEY.—We make the following interesting extracts from the excellent Convention Address from the Bishop of this Diocese:

My Brethren of the Clergy and Laity,—It was my pleasing hope, when we met last, that our assembling, now, would be in that larger and more lasting temple; of which, as contemplated, first, and, then, as in progress, I have spoken to you twice. But, our plans, though well concerted, and, to human judgment, sure, have met with serious disappointment. To supply the expense of the erection, above the thirteen thousand dollars, which were the contribution of parishioners, on my personal application, a portion of the landed property of the Corporation had been sold, for a much larger sum than was required. But, when the work was just about to be resumed, last Spring, the reliance failed us, suddenly; and we were left to time and opportunity, to find, or make, another. It would be impossible to estimate the disappointment and inconvenience, to which we have been thus subjected. But, for Churches, as for Christians, there are appointed trials of their faith: and inconvenience and disappointment, endured with patience and submission, yield better fruits than come from prosperous fortunes. Pray for us, dear brethren, that it may be so with us; that God may turn our captivity, "as the rivers in the South;" and, that the day of gladness be not distant, when they shall say unto us, "Let us go into the house of the Lord!"

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On Thursday, the 5th, (October,) I consecrated Grace Church, Newark. This was a day of joy and gladness. God had confirmed, with His abundant blessing, the confident assurance of His servant, at the corner-stone of the new edifice, "The Church, to go forward!" The trial of a question, which has often been perplexing, the introduction of a second Church, was made, in this Diocese, first, at Newark; and, with complete success. Of this result, much is due to the generous and judicious course pursued by the senior Rector. It was on the 14th day of March, 1837, at a meeting, called at my request, that the subject was first publicly presented. With what zeal, fidelity, and good success, the interests of the new congregation were administered by the first Rector, the Rev. Dr. Chapman, one of the most eminent divines, in our Communion, as he is among her worthiest men, I need not stop to say. On the morning of the 23d of December, in the following year, as cold a day, as I remember, (as a two hours' drive gave me a chance to know,) the Church was consecrated. It was designedly temporary: to give place, when God should bless them with ability, to one more worthy of His name, and more expressive of their grateful love. How richly God has blessed them, and how faithfully they have fulfilled their purpose, the great company of the preachers, and the thronging congregation of the faithful, who were present at the Consecration, with one consent, attested. Grace Church, erected under the superintendence of Mr. Upjohn, is one of the most successful of his many noble Churches. It is of the best and most substantial materials; an admirable specimen of the early English Architecture, and completely harmonized in all its parts and properties, with the sacred uses to which it is devoted. Nor is it a naked, isolated, Church. It is flanked, as every Church should be, by its Parochial School, on the one side, and its Parsonage, on the other. And, what is so well constructed, and so completely furnished, is faithfully employed, for its divine and glorious ends. On the day of the Consecration, the hours of daily morning and evening prayer were announced; and the pious hope is entertained, that, while its walls shall stand, their sacred echoes never shall be silent. I present the history of Grace Church, Newark, as a motive of gratitude to God, and a model for the imitation of men.

In the evening, in the old Grace Church, I held the visitation of Christ Free Mission Church, not yet provided with a building of its own. The Missionary, the Rev. Mr. Lowell, and the Rev. Mr. Roberts, read prayers. The children were catechized by the Missionary, and examined by me; after which, I preached, and confirmed eight persons. The Rev. Messrs. Henderson, Watson, Fackler, Fowler, and Eaton, were present. It was not yet eight months, since the entrance on this Free Mission: and it was already bearing precious fruits. I do not know an enterprize more strictly in accordance with the true principles, or more instinct with the true life, of the Church. The Missionary has undertaken it, simply and literally, as an act of faith. He has thrown himself into it, without reserve. He opened, at once, the Mission, and the Mission School; and he has gone steadily on, spending and being spent, for the work to which he has been called. It is a blessing to any community, to have a work, so truly evangelical, attempted within its borders. Its progress will be a stream of benedictions. In its failure, or success, will be a fair decision of the claim of those who have the means to help it, together with the knowledge of its worth, to be considered faithful men. I cannot doubt the issue, with the men of Newark. A Church, a Mission House, a School House, are their just tribute to the gracious Lord, who has so blessed them, with all spiritual blessings in Christ Jesus. It is good evidence, that such is their impression, that a plan has been procured for a Church, and is now under consideration.

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On Sunday, 15th, (seventeenth after Trinity,) in the afternoon, in the temporary place of worship, occupied by the congregation of St. Philip's Church, the Rev. Mr. Sherman read prayers, and I preached, and confirmed seven persons. The Rev. Messrs. Frost and Lowell, and Norton, (of the Diocese of Western New York,) were present. I have a deep and peculiar interest in this congregation; and affectionately commend their case to their more favored brethren in the city of Newark. I have never encouraged the organization of distinct Churches, in this connection; and was not consulted, in this instance. But the organization being made, and the congregation duly admitted, as of Catholic right, into the Convention, they should have a Church and a Minister: and, what they cannot do themselves, should be done for them. The service was highly interesting. They have been much indebted, since the departure of the Rev. Mr. Tyng, to the kindness of the Rev. Mr. Sherman.

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On Thursday, 19, in the evening, in Zion Church, Belvidere, the Rev. Mr. Dunn read prayers, the Missionary, the Rev. Mr. Clarkson, administered adult baptism, and I preached, and confirmed one person. These three Churches [Zion Church, St. Luke's Church, Hope, and St. James's, Knowlton] have had no stated service since the Rev. Mr. Clarkson left them, as recorded before, to enter on the Essex County Mission. There is ability in the three congregations to support a settled Clergymen. But they have relied on Missionary aid, in part: and so have never made due effort. Swimmers with corks never learn to trust themselves. I am more and more of the opinion, which I put on record many years ago, that Ministers should be entirely supported, as Missionaries; or, else, entirely supported as Rectors. The attempt to blend the two, spoils both. A starved priest and a starveling people are the sure result. We organize parishes much too readily, and have too many Rectors elect, and instituted. When the Diocese discharges its duty, before God, in Missionary contributions, and Deacons and Priests will content themselves with Apostolic work, ill self-supporting congregations are collected, the growth of the Church will be more real, as well as more rapid. Missionary congregations would learn to support themselves by contributing, according to their ability, to the diocesan treasury for Missions. And self-supporting congregations would find their own condition better, in proportion to their exertions to build up others. "There is that scattereth, and yet increaseth." "He that watereth, shall be watered himself."

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On Sunday, 29, (nineteenth after Trinity) in the temporary place of worship occupied by the congregation of St. Paul's Church, Paterson, the Rector, the Rev. Mr. Thompson, read morning prayers, and I preached, and administered the Holy Communion. The Rev. Mr. Parsons was present. In the afternoon, the Rector read prayers, and I administered adult and infant baptism, and examined the children, after he had catechized them. In the evening, the Rector read prayers, and I preached, and confirmed nineteen persons. St. Paul's Church was consumed by fire, on the 28th of June; and what rendered the calamity more calamitous, a valuable parishioner, Mr. Robert Johnson, perished in the flames. I made the parish a special visit, soon after this sad occurrence, and officiated in the services of Sunday. I was glad to find them in the occupation of a convenient room, the attendance of the parishioners large, and their spirit in no way discouraged. They had already resolved to build a new Church, to build it fire-proof, and to make it free. Thus does God, from evil, work out good. I am glad to say, that these good resolutions are now in progress. A beautiful plan has been adopted; and the Building Committee are in the vigorous prosecution of their duties. They have been kindly assisted by many of the sister congregations of the diocese, and others will encourage them. The Churchmen in Paterson are called on to provide for the spiritual wants of a large floating and fluctuating population, employed in their extensive Factories. They have thus a necessity to erect a building beyond their own proper wants, and beyond their ability. It is a just claim for sympathy and succour. It will not, I am sure, be disregarded.

I thus completed the Northern Visitation; St. Thomas's, Alexandria, and St. Andrew's, Amwell, at Lambertville, only excepted. The deferred appointment, at these places, was providentially frustrated. So was a second Visitation, which I had appointed for Grace Church, Newark. I had scarcely returned home from the services, which I have just related, when, on Sunday, 5th November, I was prostrated by an illness, as severe as it was sudden; which confined me to the house till Christmas: and, after an interval of imperfect restoration, for three weeks, was followed by a relapse, far more violent and dangerous, from which I did not get out again, till nearly the end of March. In the course of this second attack, I lingered for three days on the immediate borders of the grave; with the full conviction that there was not so much as a step between me and death; and, with the strong presumption, that the narrow and precarious footing must be lost. It did not please God that it should be so. When He had given me grace to feel and own the depth and darkness of my sins, and seek their cleansing in the blood of His dear Son, and stay myself for pardon and acceptance, upon His atoning Cross, He sent such blessing on that rarest skill and unexampled love which He had given me, first—and, more than all, in answer to the faithful prayers, which, from many places in the diocese and elsewhere, rose to God for me—as raised me from the very edge and entrance of the grave, and set me up upon the rock of life, and put a new song into my mouth, to the praise of the glory of His grace: and I am here among you, now, beloved brethren, as one come back from the dead, to draw more closely the bonds of love, which, nearly seventeen years of mutual service in the Master's work, have twined about our hearts; to renew the vows of duty and devotion, to a cause for which our lives were worthily laid down; and to implore new measures of His grace, from Whom alone all good things come, that, whether we live or die, the glory may be His.

On Wednesday, 27th December, (St. John Evangelist,) in the Chapel of the Holy Innocents, at St. Mary's Hall, during the interval to which I have just alluded, I admitted Julius David Rose to the holy order of Deacons. Morning prayer was read by the Rev. Dr. Ogilby, I made the exhortation, the candidate was presented by the Rev. Mr. Henderson, the Rev. Mr. Germain assisted at the Holy Communion, and the Rev. Mr. Frost collected the alms at the Offertory. The Rev. Messrs. Hallowell and Ogilby (of the diocese of Pennsylvania,) were present. Mr. Rose is to minister, in their own language, to the German congregation of St. Matthew's Church, Newark, whose teacher he had heretofore been. The case of Mr. Rose is one of peculiar interest. He brings his congregation with him. An admirable endorsement of his integrity, and of their confidence. The influence of such an act will be widely felt among the German population, which throngs our cities and our larger towns. Others will be led to seek a home in the Church. And may there not be an influence wider still. May not their brethren abroad be so drawn towards the Apostolic ministry? May they not seek a place of rest from the waves and billows which roll over their unquiet Father-land, on the bosom of the one Holy Catholic and Apostolic Church?

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On the Ascension Day, May 17, I consecrated the Church of the Ascension, in Gloucester City. The request to consecrate was read by the Minister, the Rev. Mr. Labagh, the sentence of Consecration, by the Rev. Mr. Mackie, and morning prayer by the Rev. Messrs. Harrold and Boggs. I preached, and administered the Holy Communion. Here is another encouraging trophy of the Church. A few spirited Churchmen, under the guidance and encouragement of the Rev. Mr. Labagh, who has given himself to the work, in a most self-sacrificing spirit, have erected a stone Church, of Gothic character, to accommodate five hundred worshippers, with a tower, which is to be surmounted by a lofty spire. A proper Chancel forms part of the structure; which is now, unhappily, used partly for a Vestry room. When the partition shall be removed, as I trust, it will, the effect will be admirable. Gloucester City is growing rapidly, and bids fair to be one of our great manufacturing cities. What is sometimes spoken of, as a discouragement to exertion, in such places, the transient character of the population, when justly regarded, is exactly the reverse. Such persons, becoming instructed and interested in the Church, carry their instructions and interest to places where she is not known; and become the living centres of new circles of life-giving influences. It is so the leaven works: of which He said, a "little" "leaveneth the lump." Such places call for help. It is a true Missionary spirit, which lends it to them, for the Lord. I am happy to record that, since the Consecration, the whole debt on this Church has been extinguished.

I have thus completed the record of my year's appointments. At one period, I hoped that, before the sitting of the Convention, I might be able to complete the Southern Visitation by private and occasional arrangements. But—what I never took into the account before—the season has been unpropitious; and I have been assured by my medical advisers, that undue exertion or exposure, before my health is perfectly restored, would subject me to a recurrence of the dangerous illness, by which my life was threatened, and withdraw me longer from the work, in which my soul delights. I have yielded to their judgment; and gone only to such places, as required a special service, which could not be postponed. The reflection, that, in the almost seventeen years of my Episcopate, an Annual Visitation of the diocese has never failed before, reconciles me in a measure, to what I cannot but regret. But a fallow year, if it so please God, may be succeeded by a more abundant harvest.

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The Offerings of the Church amount to $1342.02; of which $318.96, are from St. Mary's Church, Burlington.

I have great pleasure in adding to the list of Parsonage Houses, those of Grace Church, Newark; and St. Peter's, Morristown. There are now eighteen in the diocese.

The experience of another year has amply confirmed the conviction, so often expressed, of the great value of St. Mary's Hall and Burlington College, as homes of Christian education, to the country, and to the Church. They have re-opened, for another year, and have already collected more than two hundred and fifty children. In all that goes to make up education, physical, intellectual, moral, and spiritual, their present condition fully realizes my highest expectations. They are commended to your prayers, dear brethren, that so far, as shall depend on them, "our sons may grow up as the young plants, and our daughters may be as the polished corners of the temple."

Dear Brethren, it is the Ember week. Throughout the Christian world, the hearts of holy men are teeming, at this time, with supplications for the ministry of souls. Let us unite our prayers, with theirs, that, not only all, "who are to be called to any office and administration in the same," but we, ourselves, and all who have been, may be so replenished with truth of doctrine, and so endued with innocency of life, that we may faithfully serve before Him, to the glory of His great name, and the benefit of His holy Church. It is the annual commemoration, in all the courts of Christendom, of that great Pentecostal Feast, at which the Holy Ghost came down, from God, to dwell with men. Let us beseech Him, still, to teach the hearts of His faithful people, "by sending to them the light of His Holy Spirit; that we may have a right judgment in all things, and evermore rejoice in His holy comfort." It is the eve of that great Feast, when Christians, everywhere, acknowledge and adore the Unity in Trinity, the Trinity in Unity. Let us, with one consent, pour out our prayers, that He may "keep us steadfast in this faith, and evermore defend us," and His Church, "from all adversity." Dearly beloved in the Lord, in the years that I have gone in and out among you, as your servant, for Jesus' sake, I have desired, at times like this, by arts and arguments, which I have sought from God, to stir your hearts and mine, to deeper purposes, and higher aspirations, in the great work, which we have all in hand, from Christ, for the extension of His Gospel, and the edification of His Church: and, that I might the deeper feel my office, and your own, I have endeavored so to speak to you, as a dying man should speak to dying men. But, in the year just past, this solemn posture has been well nigh realized. I have felt upon my brow the damp and shade of death. I bear in my body the scars and bruises of the grave. May it be for chastisement, in the subjection of my spirit more entirely to the law of Christ; and for admonition to greater earnestness, and more entire devotion to the Master's work! May we all be more engaged, more vigilant, more faithful, emptier of self, more filled with the Spirit, farther from the world, and nearer to the Cross. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." "Blessed are those servants, whom the Lord, when He cometh, shall find watching."

GEORGE W. DOANE

Riverside, Wednesday in Whit-sun Week, 1849.

PASTORAL LETTER.

TO THE REVEREND THE CLERGY OF THE DIOCESE OF NEW-JERSEY.

Dear Brethren,—The following official recommendation of the President of the United States, comes to us from the highest secular authority. It has a claim upon us, as Christians, superior far to that: "the powers that be are ordained of God." I commend it, therefore, to your cordial and devout adoption.

By the President of the United States.

A RECOMMENDATION.

At a season when the Providence of God has manifested itself in the visitation of a fearful pestilence, which is spreading its ravages throughout the land, it is fitting that a people, whose reliance has ever been on His Protection, should humble themselves before His Throne; and, while acknowledging past transgressions, ask a continuance of Divine Mercy.

It is, therefore, earnestly recommended, that the first Friday in August be observed throughout the United States as a day of *Fasting, Humiliation*, and *Prayer*. All business will be suspended in the various branches of the public service on that day: and it is recommended to persons of all religious denominations to abstain, as far as practicable, from secular occupations, and to assemble in their respective places of Public Worship to acknowledge the Infinite Goodness which has watched over our existence as a nation, and so long crowned us with manifold blessings; and to implore the Almighty, in His own good time, to stay the destroying hand which is now lifted up against us.

Washington, July 3, 1849. Z. TAYLOR.

In the perfect confidence, that you will heartily carry out the objects of this pious paper, I appoint, as the service for the day, which is designated therein, *the service for Ash-Wednesday, in all its parts:* inserting, in addition, in its proper place, *the prayer "in time of great sickness and mortality."* Most heartily commending you, beloved brethren, and all the people committed to our care, and the whole Church and country, of which we are a part, to the merciful protection of Almighty God; with fervent prayers that the great Intercessor for sinners may stand "between the living and the dead," and so the plague be stayed; I subscribe myself affectionately your brother in Christ.

G. W. DOANE,
Bishop of New Jersey.

Riverside, 7th July, 1849. [*Banner.*

UNIVERSITY OF PENNSYLVANIA.—At the last annual stated meeting of the Society of the Alumni of the University, held July 2d, 1849, the following year:—

President—Henry Reed, LL.D.

Vice Presidents—George B. Wood, M. D.; George Sharswood, A. M.; James C. Booth, A. M.; John Fries Frazier, A. M.

Corresponding Secretary—N. B. Browne, A. M.

Recording Secretary—John B. Gest, A. M., No. 49 South Fourth street.

Treasurer—Horatio G. Jones, Jr., A. M., No. 47 South Fifth street.

Board of Managers—Isaac Hays, M. D., Henry D. Gilpin, A. M., Joseph Carson, M. D., John W. Faires, A. M., Charles E. Lex, A. M., Joseph Tiers, A. M., Henry D. Gregory, A. M., John L. Ludlow, M. D., E. Augustus Thouron, A. M., R. Ralston Cox, A. M., David J. Johnson, M. D., Joel B. Reynolds, A. M., Rev. S. Moore Shute, A. M., Elias E. Wilson, M. D., Wm. H. Crabbe, A. M., Samuel Wetherill, A. M., Thos. Hewson Bache, A. B., Wm. R. Wister, A. B., Wm. Arthur Jackson, A. B., A. Owen Stille, A. B.—*Philadelphia North American.*

GEORGIA.—We have received the Journal of the 27th Annual Convention of this Diocese. On Sunday morning, May 13th, the Bishop held an ordination in Christ Church, Macon, when Messrs. William J. Perdue, George Macauley, and James D. Gibson were admitted to the holy order of Deacons. Morning Prayer was read by Rev. Thomas F. Scott, and the sermon preached by Rev. William Johnson. Mr. Gibson was presented by Rev. Mr. Bragg, and Messrs Perdue and Macauley by Rev. Mr. Scott, who also assisted the Bishop at the Communion.

Died.

On the 14th inst., MARY L., wife of Henry Erben, of the prevailing epidemic, in the 42d year of her age.

In this city, on Saturday, the 14th inst., HELEN GERTRUDE, infant daughter of James DeLancey Walton, of West Hoboken, New Jersey, aged 7 months and eight days.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 10th inst., the Treasurer has received the following contributions:

Through C Seymour, Treasurer W N Y, Trinity ch, Seneca Falls, 3; Zion ch, Pierrepont Manor, 21 33; for the Jews, 5; St Mark's, Hunt's Hollow, 3; St Paul's ch, Syracuse, 25 84; Christ ch, Owego, 35 19; St Paul's, Lewiston, 4; St Paul's, Waterloo, 13 25; Trinity ch, Geneva, 15 35; Zion ch, Greene, 10 33; St Stephen's, New Hartford, 8; Christ ch, Sherburne, 6 50; St James's, Hammondsport, 12 87; St John's, Mt Morris, 15; Grace ch, Waterville, 5 50; Grace ch, Rochester, 18 43; St Luke's, West Granby, 1 25; St Clement's, Weathersfield Springs, 1; St John's, Canandaigua, 6; Zion ch, Rome, 1 70; St Paul's, Richmond, 2 33; St Michael's, Geneseo, 4 70; a lady, 5; Trinity ch, Rochester, 3 33; St Luke's, 6; St Peter's, Niagara Falls, 2; Trinity ch, Buffalo, 15 33; St John's, 16 87; St Paul's, 13 33; Calvary ch, Homer, 2; St James's, Skaneateles, 5 67; St Peter's, Cazenovia, 3 33; St Paul's, Stafford, 1 67; Christ ch, Sacketts Harbor, 2 39; St Thomas's, Bath, 5 74; St Paul's, Owego, 2; St John's, Ithaca, 8 94; Trinity ch, Lowville, 1 37; St James's, Batavia, 6 84; Christ ch, Albion, 2 50; St Mark's, Leroy, 3 67; St Peter's, Auburn, 9 18; St John's, Honeoye Falls, 33 cts; St Peter's, Westfield, 1 33; St Paul's, Mayville, 2 19; Emmanuel ch, Norwich, 1 33; St Luke's, Harpersville, 1 67; Grace ch, Lyons, 6 67; Grace ch, Lockport, 5; Grace ch, Utica, 23 83; St Paul's, 1 19; St Andrew's, New Berlin, 3; Zion ch, Fulton, 67 cts; St Paul's, Paris Hill, 1 33; St John's, Clayville, 33 cts; St Paul's, Oxford, 13; St James's, Syracuse, 5 25; Trinity ch, Utica, 3 33; for Cal, 13 cts; St James's ch, Pulaski, 1 25; St John's, Whitestown, 2; St Peter's ch, Oriskany, 67 cts; Christ ch, Corning, 2 32; St John's, Ellicottsville, 3; Grace ch, Lockport, for Cal, 1—430 92; Ladies' Missionary Association, St John's, Portsmouth, for Western Missions, 30; Ch of St Cornelius, Governor's Island, 1 50; Christ ch, Pottstown, Pa, 15. Total, $447 42.

THOMAS N. STANFORD, Treas.,
New York, July 17, 1849. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 10th inst, viz:

From St Luke's ch, Columbus, O, 2; W G Ridgeley, Esq, and family, St John's ch, Georgetown, D C, for ed, China, 50; S S, St Helena ch, Beaufort, S C, for China, 10; Christ ch, Hartford, Ct, 38 50; through C Seymour, Esq, Treasurer W N Y, St Paul's, Oxford, 13 and 13; a friend for Constantinople, 10; St Paul's, Owego, 5, 3, and 2; Trinity ch, Utica, 3 33; do, for Constantinople, 13 50; St John's, Canandaigua, 6; Zion ch, Rome, 1 70; St Paul's ch, Richmond, 2 33; St Paul's, Syracuse, for Constantinople, 18 72; St Michael's, Geneseo, 4 70; St Peter's, Niagara Falls, 2; Trinity ch, Rochester, 3 33; Trinity, Buffalo, 15 33; St John's, do, 16 87; St Paul's, do, 13 33; Calvary, Homer, 2; St James's, Hammondsport, 8 86; Trinity, Geneva, 15 35; St James's, Skaneatelas, 5 66; St John's, Mt Morris, for China, 10; St Luke's, Rochester, 6; St Peter's, Cazenovia, 3 33; St Laul's, Stafford, 1 66; Christ ch, Sacketts Harbor, 2 38; St Thomas's, Bath, 5 73; St John's, Ithaca, 8 94; Trinity, Lowville, 1 37; St John's, Batavia, 6 83; Christ ch, Albion, 2 50; Zion ch, Greene, 5 33; Zion ch, Pierrepont Manor, 5 33; St Mark's, Le Roy, 3 66; St Peter's, Auburn, 9 17; St John's, Honeoye Falls, 33 cts; a lady of Geneseo, 5; St Peter's, Westfield, 1 33; St Paul's, Mayville, 2 19; St Luke's, West Granby, 25 cts; Emmanuel, Norwich, 1 33; St Luke's, Harpersville, 1 66; Grace ch, Lyons, 6 66; Grace ch, Lockport, 5; Grace ch, Utica, 13 33; do, for Constantinople, 8 50; St Paul's, Utica, 1 19; Grace ch, Rochester, 9 15; Grace, Waterville, 1 62; St Andrew's, New Berlin, 3; Zion ch, Fulton, 66 cts; St Paul's, Paris Hill, Africa, 1 33; St John's, Clayville, Africa, 33 cts; St James's, Pulaski, 1 25; St John's, Whitestown, 2; St Peter's, Oriskany, 66 cts; Christ ch, Oswego, 6 19; Christ ch, Corning, 2 06; Christ ch, Sherburne, 1 50; St Mark's, Hunt's Hollow, 1—330 95; Young Ladies' Bible Class, Christ ch, Alexandria, Va, for China, 5; do, Africa, 5—10; St Paul's ch, Baltimore, Md, for the church at Cape Palmas, Africa, 66 50; Trinity ch, Columbus, S C, 37; do, for Constantinople, 3—40; Missionary Society of Enquiry, Theological Seminary, Va, for China, 22 75; do, Africa, 22 75—45 50; S S, and a few members of Christ ch, Middletown, Ct, Africa, 16; Ladies' Missionary Society, St John's ch, Portsmouth, N H, for Africa, 20; family mite box, 1. Total, $610 25.

J. SMYTH ROGERS, Treas.
New York, July 17, 1849. No. 2 Park Place.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sum since his report of 10th inst.

By Indies, to constitute the Rev John Bayley, of Danby, W N Y, "a life member of that excellent institution," $25.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,
New York, July 17, 1849. 20 John street.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received, since his acknowledgement of 3d inst, the following contributions, viz.:

From Trinity ch, New Rochelle, Rev Isaac Peck, 14 06; St John's ch, Johnstown, Rev Charles Jones, 5 60; a lady of the Ch of the Ascension, by L Jackson, 10; Female Missionary Society of St John's chapel, N Y, Mrs S Henry Remsen, Treasurer, 11. Total amount, $40 66.

C. N. S. ROWLAND, Treasurer,
July 17, 1849. 55 Water-st.

SAILOR'S MISSION.

The undersigned gratefully acknowledges the receipt of $10, from Mrs R Sands Tucker, for the purchase of books for distribution among Seamen and Boatmen.

D. V. M. JOHNSON, in charge of the
Floating Church of Holy Comforter.
New York, June 25, 1849.

Advertisements.

THE DOUBLE WITNESS OF THE CHURCH, by the Rev. Wm. Ingraham Kip, D. D., Author of "The Lenten Fast." Fourth Edition.

This is one of the best Church books, for popular reading, that has been published. Most of the objections which are commonly urged against the Church and her claims, are here met and successfully answered, while it embodies, in every chapter, that information which all classes of Churchmen should be familiar with. Such a book should be accessible to the members of every parish, more especially such as have recently entered our communion from the denominations around us. Every Sunday school and parish library should be furnished with several copies of it. We are glad to know that it receives, as it deserves, a liberal patronage.

STANFORD & SWORDS, Importers,
July 21. 137 Broadway.

CHURCH IDENTIFIED.

THE Church Identified, by a reference to the history of its origin, perpetuation, and extension into the United States, by the Rev. W. D. Wilson. 12mo. 63 cts.

For sale by
STANFORD & SWORDS,
July 21. 139 Broadway.

ARNOT'S GOTHIC ARCHITECTURE
APPLIED TO MODERN RESIDENCES.

D. APPLETON & CO., 200 Broadway, have recently published Nos. 1 to 6, Gothic Architecture, applied to Modern Residences: containing designs for entrances, halls, stair-cases and parlors, window trimmings and door paneling, the jamb and label mouldings to a large scale, with various examples of carved and perforated spandrils; the decorations of chimney breasts and mantels, with appropriate grates; sections of bases and wainscoating; stair newels, pendants and center ornaments; paneling and groining of ceilings with corbels and bosses—accompanied with ideas for furniture, whether fixed or moveable. The whole illustrated with working and perspective drawings, and forming all the necessary parts of a modern dwelling. By D. H. Arnot, Architect.

⁂ The work will be completed in about 12 monthly numbers. Price 25 cents each. Subscribers' names solicited.

D. A. & Co. have for sale a large collection of works relating to Architecture, Decoration, &c., a list of which can be had on application at 200 Broadway.

July 14—1t

Poetry.

For the Churchman.

Sunday Evening.

BY LUDWIG VON KRANICH.

It is quiet Sunday evening in the bright and joyous time,
When spring lays down her sceptre for the summer's golden prime;
It is quiet holy evening of the still and solemn day,
When all good Christians rest from toil, to labor and to pray;
It is thought-inspiring evening, when the spirit loves to rove
Among the fragrant flowers of thought, and poesy and love.
How easily my memories of all the past and fled,
Go back on quiet Sunday eve to conjure back the dead,
To raise the smiles of other days, to feel again the joy
That mingled with the pain I felt when I was but a boy.
Oh, the dear old days I think of! The rare old sights I see!
The sweet eyes of my mother, that always smiled on me,
The good words, kindly spoken, and the calm and quiet tone,
That made me thank my God above, such Father was my own;
The softly chiming Sabbath bells, that called us forth to prayer,
The singing of the village choir, the organ rich and rare,
And the blessed words the rector said, from altar quaint and high;
And the songs the birds would sing to me, from out the broad blue sky;
And the walk adown to Beachy-Grove, with her I loved so well;
And the thousand words I loved to say and loved to hear her tell,
All these and more come back to me on blessed Sunday eve,
And make me joyful many times, but sometimes make me grieve.
The day is joyful, for it gives a time for quiet rest,
A day when toil is all forgot, and peace is in the breast;
When we think of God and blessedness, and all that sainted band,
Who sing their Psalms of praises as they sit at His right hand;
When saints and blessed angels whisper to us as we pray,
And the good is bright within us as upon no other day.
Yes, the day is blest and pleasant, but the evening yet is more,
For the sweet and holy memories, it hath for us in store,
For the hopes and aspirations that it kindles in the soul,
For the thoughts of future glory in the ages as they roll,
For the tearful resolutions that it always sanctifies,
For the longings that it witnesses with starry angels' eyes,
For the very dew it weepeth, for it always seemed to me,
Like tears that came of very joy, oh! mother mine, from thee,
Of the very joy and happiness, that thou hast gently won,
That needs perfection only by the presence of thy son!
Oh dear, sweet Sunday evening, your spell is on me now—
Your dewy face is bent on mine, your breath is on my brow—
I feel your soft'ning influence within my inmost heart—
I will love thee, and will bless thee, and be purer e'er we part!
Praise God for all his Sundays, but praise him yet the more,
For the blessed Sunday evenings, when the Sabbath day is o'er.

No. 60 Troy street, Whitsuntide, 1849.

Selected Matter.

From the English Churchman.

The Sea-Side Book: BY W. H. HARVEY, M. D., LONDON. J. Van Voorst, 1849, (1 vol. small 8vo.

WE have seldom met with a book on any subject of Natural History, written in a more pleasing style than the "Sea-side Book" of Dr. Harvey. He is evidently a close observer of Nature, in all her wonderful and mysterious workings; and, in leading others to enjoy those pleasures which he so fully appreciates, he almost imperceptibly leads them on "from Nature up to Nature's God."

Visitors at the sea-side will thank him for showing them how they may pass a few hours cheerfully, healthfully, and usefully:

"If country life naturally lead us to contemplate the objects of Creation with which we are there surrounded, how much more does a residence, and especially an occasional residence on the sea-coast, attract us into the field of observation. The numerous marine watering-places, which are thronged in the summer and autumn months, ought to be so many schools for Naturalists. Placed on all our coasts, they offer the greatest variety of aspect and climate that the limited shores of the British Islands will supply. The sheltered bay, the open strand, the bold rocky barrier, against which breakers constantly roll—each has its peculiar animal and vegetable inhabitant; and each variety is more or less perfectly represented in one or other of our watering places. By visiting different parts, therefore, of the coast in succession, year by year, we may investigate, to the greatest advantage, the productions of the sea. These are never exhausted; and, once that an interest in the pursuit is awakened, it never flags. There is no need to import the winter resources of cities—balls, parties, and theatrical representations—to the watering-place. Half the year ought to suffice for these amusements. Let the summer and the sea-side preserve their native pleasures undisturbed. There is so much to be enjoyed on the sea-shore when the mind is ever opened to the pleasure afforded by the study of Natural History, that no other stimulus is wanted to keep the interest of the visitor constantly awake. Instead of finding his time hang heavily, he will often wonder how rapidly the long summer day has flown by, while he has been occupied with investigation in the midst of which, darkness overtakes him. When visiting the sea, to seek relaxation from business, it is astonishing with what zest a person will enter on the pursuit of Natural History, and how invigorating and refreshing he will find it. After a short time, the mind of an habitually busy man finds no relief in complete idleness. He must occupy himself in some manner. He is removed from his ordinary business, perhaps forbidden by a physician from receiving letters which require thought; his mind is too active to rest unemployed, and there is nothing in the neighborhood to rouse him. If on the sea-shore, and happily possessing a turn for Natural History, he is at once supplied with occupation of the most healthful character. His pursuits lead him to take exercise of body, and, without fatiguing the mind, give it that pleasurable excitement, which rapidly restores its tone when suffering from having been over-wrought. It matters little to which of the Natural Historical Sciences he devotes his attention, or whether each in turn engages it. Probably a valetudinarian will find most relief in variety. He can indulge a taste for Geology, either in investigating the sections of strata which the headlands of the coast often admirably exhibit, or in watching the thousand evidences of forces in operation, which are gradually changing the level of our present seas, and which explain to us the greater operations of a former era, or show us how, in slowly accumulating periods, changes as great are in preparation even now. The formation of beds of the remains of recent testacea, crustacea, and fishes; the gradual induration of conglomerates under the sea; and the drifting of sands by the wind, may all be observed in different parts of our coast, and in some to a very remarkable degree."

The pleasures attending the study of Zoology, are thus described by the author:

"Pleasures of this kind do not belong to any one department of Natural History in particular. I have alluded to them under the head of Botany. But, in truth, Zoology, in its far greater copiousness and variety, offers an immeasurably wider field. The sea teems with animal life. The various classes of marine animals, and the innumerable species comprised in the whole, are full of interest. Few, even of the most careless, can visit the shore, without being struck by their beauty. The gathering of shells is a favorite amusement; but few know anything of the curious animals which have dwelt in them. The dead husks of zoophytes attract us by their gracefulness, and by the truth with which they simulate a vegetable form; but of the animals whose habitations they are, most persons are ignorant of the very existence, believing that the horny skeleton is a veritable sea-weed.

"The very jelly-fish, as it swims in the wave, expanding and contracting its umbrella, and thus propelling itself through the water, has its beauty; but few are aware of the singularity of its history;—how its eggs are of the nature of seeds, which, sown on their rocky bed, soon sprout and grow, throwing out buds and suckers, each of which forms an animal stem, quite unlike the parent jelly-fish, till; at a certain time, young jelly-fish begin to be formed, and to be thrown off by the several branches, just as flowers are formed, and expand on the several branches that originate from a vegetable seed. And, if the abject jelly-fish, whose body consists of little more than organized water, have a history so wonderful, shall we not expect to find, in tracing the history of other tribes of animals, matter of equal interest? The structures, as we ascend in the scale, gradually become more complex; and if those strange metamorphoses which arrest our attention in the lowest tribes, give place to more accustomed phenomena, we are amply compensated by the progressive development of the wonderful faculty of instinct. In observing the variations of structure of the analogous organs of different animals, and noticing how, according to the necessities of their life, they are provided with proper instruments, innumerable proofs of the care of Providence are offered to our contemplation. These cannot fail to interest us, if for no other reason; because they forcibly remind us of our own dependence on the same bountiful Hand; and they soothe the most desponding with the thought, that, if creatures so humble in the scale of creation are cared for, and their wants supplied, the human soul, though linked to a frail body, and placed in a world that seems nothing in the universe, must, in the sight of its Author, be of tha tinestimable worth attributed to it by Revelation. If the truths of Astronomy bear witness to the majesty of God, those of Natural History bear witness no less to the proper dignity of man, and while the first teach us to humble ourselves before Him "who inhabiteth eternity," the second show us that true humility consists not in supposing ourselves to be beneath the care, or unworthy the notice of the "High and Lofty One," but in claiming the privileges of that position in His creation which he has assigned to us, and fulfilling its duties because they are of His requiring."

The discoveries which have been made of the uses of sea-weed as an article of sustenance, certainly deserve attention. We remember hearing, during the famine in 1846, that, in Scotland, many were living on sea-weed; and we presume it must have been of this gelatinous kind:

"Several of the Rhodosperms are, in different countries, either employed as articles of food, or used in the arts, in the manufacture of strong sizes and glues. Their nourishing principle appears to reside in a peculiar compound, found in several kinds, to which the name Carrigeenin has been given by the chemists. It was first extracted, as the name imports, from *Chondrus Crispus*, the Carrigeen of our coasts, a plant may be collected to an unlimited extent, on all rocky parts of the British shores. The *fronds*, properly prepared by drying, will keep for any length of time, and a strong jelly may be extracted when required, by simply boiling in water. Similar jellies are yielded by other species of Chondrus, as well as by the *Gigartinæ*, *Gracilaræ*, and certain *Gelidia*, some of which yield mucilages of so great strength as to be employed as glue. There have recently been imported into this country, samples of an eastern species, *Gracilaric Spinosa*, which, under the name of *Agar Agar*, is largely consumed in China, both as an article of food, and as yielding a very strong glue. The jelly prepared from it, is certainly superior to that yielded by our Chondrus. A Swan river species, (*Gigartina Speciosa*, Sond.) affords a gelatine of perhaps equal value. Both these might be obtained in abundance, should a demand for them arise. These few instances, selected out of a multitude, show that the *Algæ* are not undeserving the notice of the economist, especially in a country where the constant increase of population renders desirable every effort to increase the supply of food. That the vast stores of Carrigeen, which our coasts afford, have been wholly neglected during the recent famine, is the result partly of ignorance, and partly of the invariable companion of ignorance—prejudice."

The curious property of the Star Fishes, and others, of breaking themselves into pieces, will interest most readers:

"The most curious circumstance connected with this star-fish, and which indicates an analogy to the Brittle-stars, is the power which it possesses of breaking itself to pieces, under the influence of rage or despair. Professor Forbes gives the following amusing account of its propensities:

"Never having seen one before, and quite unconscious of its suicidal powers, I spread it on a rowing bench, the better to admire its form and colors. On attempting to remove it for preservation, to my horror and disappointment, I found only an assemblage of rejected members; my conservative endeavors were all neutralized by its destructive exertions, and it is now badly represented in my cabinet by an armless disc and a discless arm. Next time I went to dredge on the same spot, determined not to be cheated out of a specimen in such a way a second time, I brought with me a bucket of cold fresh water, to which article star-fishes have a great antipathy. As I expected, a *Luidia* came up in the dredge,—a most gorgeous specimen. As it does not generally break up before it is raised above the surface of the sea, cautiously and anxiously I sunk my bucket to a level with the dredge's mouth, and proceeded in the most gentle manner to introduce Luidia to the purer element. Whether the cold air was too much for him, or the sight of the bucket too terrific, I know not; but in a moment he proceeded to dissolve his corporation, and, at every mesh of the drege, his fragments seemed escaping. In despair, I grasped at the largest, and brought up the extremity of an arm, with its terminating eye, the spinous eyelid of which opened and closed with something exceedingly like a wink of derision."

"The dismembered fragments of the Luidia continue active long after their dispersion. The feet move about and attach themselves to any object within their reach, retracting and pushing about with as much vigor as they did when the creature was entire. A similar irritability is often seen in the dismembered portions of other of the lower animals which indulge in these 'destructive' propensities."

We will not continue our extracts, which we might do, *ad infinitum*, for fear of destroying the interest of the work to those who may be tempted, from what we have shown them of its contents, to become purchasers. We think that we can guarantee their finding both amusement and information from its perusal; and that many hours on the sea-shore will be rendered more delightful, from a knowledge of the wonders which encompass their path, when they walk upon the firm sand, or climb the craggy rocks.

From the Christian Remembrancer.

Parochial Books.

IT may be well here to consider a great fundamental difficulty in the operation of any plan or system, either for the distribution of religious books, or for any other Church purpose. The difficulty we refer to is nothing new, no fresh discovery, but, in its very nature, it must ever be a hindrance to the cause of good, and therefore, no system or theory is on a sound basis which does not recognize and make allowance for it. We refer to the variously developed forms of false doctrine, heresy and schism. People unfortunately do not agree on religious subjects, and therefore will not work together. Any system, however beautiful or theoretically good, which yet presupposes unity of views in its plan of operations, is unpractical and unsound. Moreover, we must be content on this, as on other points, with an imperfect and irregular result, for we cannot have a satisfactory building on a broken or divided foundation. It is in the laws of Providence as it is in the teachings of the Gospel, that if one member suffer, the others suffer with it. The general good, therefore, will always suffer from want of unity, for that is of itself an evil. How can it be otherwise, as far as human means are employed in promoting good? If men will not work together, of course they cannot accomplish any end in a satisfactory manner; nor have we any faith in a theory that endeavors to avoid this difficulty by a forced unity for one object, leaving old sores rankling under a temporary disguise. Thus, the practical laxity of discipline in the Church of England, if compared with the true theory of a Church, is the necessary and inevitable consequence of the variety of sentiments within her. If, therefore, individuals imagine they suffer from the want of method and strictness in her discipline, they must learn with patience, to submit to a loss, which is the natural result of a Divine law, and of the existing order of things. To mend this, we must lay the foundation of more general agreement, and then hope that a more strict ecclesiastical rule, with its convocations, its discipline, and solemn practices, may be the natural and simultaneous fruit.

A violent adoption of the machinery, when the spirit of the Church goes not hand in hand with it in that imperceptible mingling of cause and effect, which characterizes the true working of the human heart, is no real advance, for the ground must be traversed again.

Though we have a little wandered from our subject in these remarks, we think that the same line of argument may be adopted with regard to minor arrangements, such as the distribution of religious books, which we have thus applied on a larger scale, to the general practice of the Church. Under existing circumstances, we must not hope for that assistance which a general agreement of purpose is so wonderfully capable of affording. We must not indulge in any magnificent ideal system of organizing a complete distribution of ecclesiastically sanctioned religious books among the members of our Church. The work must be done as best it can, in spite of acknowledged difficulties. A general system under authority is impracticable, and party systems, beyond a certain license of mutual co-operation, will ever have a just prejudice hanging over them; it thence follows, that the chief responsibility will rest on individual clergymen, who must form their own plans. And here we arrive at the same point at which we had previously aimed, when talking of the inability of the poor to procure books. The clergyman of a parish is the proper and acknowledged referee on such matters, and the Church does practically lay the responsibility on him. The parochial system should be looked on as the provider of the people's reading, as well as of their oral instruction.

The same difficulty will of course appear within the small limits of a parish, which we have alluded to in a larger field. Difference of opinion will prevent many from receiving their clergyman's recommendation. But this cannot be helped. The parochial authority must be maintained, and, as opposition has to be endured on other points, so a clergyman must not shrink from exercising his legitimate influence on this, in spite of hard words. So much of system and order as the position of our clergy gives, cannot be dispensed with, in providing the people's religious reading, any more than in relieving their temporal necessities, which is so universally the Church's province. And this duty is acknowledged sufficiently to be thoroughly worked out by any individual clergyman, without the least appearance of doing any thing new; for many have always kept a strict guard on their parishioners in this respect, and have been good householders, bringing out from their store 'things new and old,' as they are most needed. Yet as a regular part of the clerical office, it would be new; for, practically, there are few who really know what books to recommend, or who have any regular plan for promoting their circulation, if they have an adopted list.

Nothing can be more obvious than that a clergyman has the best possible opportunity of recommending or of distributing books. He is acquainted with the feeling and education of parishioners, and sees them under the various occasions of life most suitable for religious impressions, and the formation of religious habits. It will not be his interest to promote an indiscriminate distribution, but his impartial judgment will incline him to sow only where there is a chance of fruit, and to look forward to the probable use that will be made of a book, before he wishes to leave it as a possession.

Advertisements.

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New-York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537 lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.

West Troy, March, 1849.
George H. Swords Agent, 116 Broadway, N. Y.
m26tf

COLLEGE OF ST. JAMES, Washington Co., Maryland. The second term opens on Monday, March 5. Students may be admitted at any time into the COLLEGE, or into THE GRAMMAR SCHOOL; either to pursue the full Collegiate course of Classical and Scientific studies; or a partial course in a MERCANTILE CLASS, receiving special preparation for the Counting Room and general business.

Application for the admission of pupils, or for further information to be made to

JOHN B. KERFOOT, Rector &c.,
tf m2. College of St. James, P. O., Maryland.

LIGHTNING RODS.—Orders for A. M. Quimby's improved lightning rods, addressed to him at his residence in 27th St., between 2d and 3d Avenues, New York, will receive immediate attention. When the building to be protected is at a considerable distance, a description of the same, including one or two rough sketches, such as a plan of the roof, showing the position of the chimnies, ridges, &c., is required, and the rods and fixtures are then forwarded, with written directions for putting them up.
March 24—tf

CLERICAL TAILOR.

NELSON JARVIS would respectfully inform the Rev. the Clergy of New York, "and throughout the United States," that he has removed his establishment from No. 130 Broadway, to No. 120 Bleecker, corner of Wooster street—where he continues to make up Cassocks and Robes, in addition to the regular business of his profession; and will duly appreciate a continuance of those favors which he has so long received from them.
May 19.

BOOKS AND STATIONERY.—Huntington and Savage, Booksellers and Stationers, 216 Pearl-st., N. Y., keep constantly for sale a very large and well selected stock of School, Classical, and Miscellaneous Books, Blank Books, and Stationery, to which they would invite the attention of Booksellers, and Merchants generally.

H. & S. publish some of the best and most saleable School Books now in use in the United States, among which are—

Burritt's Geography of the Heavens, accompanied by an Atlas; the only treatise on Astronomy now in general use, $1 25.

Mitchel's Burritt's Geography of the Heavens.—Being Burritt's Geography of the Heavens, revised and improved by Prof. O. M. Mitchel, Director of the Cincinnati Observatory, accompanied by a new Atlas, medium quarto, comprising 27 Star Charts; showing the relative magnitudes, distances, and positions of all the stars, down to the 6th magnitude, inclusive; also, the principal Nebulæ Clusters, Nebulous Stars, Double and Multiple Stars; together with the telescopic appearance of some of the most remarkable objects in the Heavens. Just published, $1 25.

Parley's Primary History of North America, comprising United States, with notices of Mexico, Canada, &c., 216 pages, 18mo. 38 cts.
" Primary History of South America and West Indies, 216 pages, 18mo. 38 cts.
" Primary History of Europe, 216 pages, 18mo. 38 cts.
" Do. Do. of Africa, in preparation.
" Do. Do. of Asia, including Bible History.
Goodrich's Ancient History, 1 vol. 12mo. 550 pp. $1 13.
" Modern History, " " " $1 18.
" Pictorial History of the United States, 80 cts
" Pictorial History of France, 80 cts.
" Pictorial History of England, 80 cts.
" Pictorial History of Greece, 80 cts.
" Pictorial History of Rome.
Peter Parley's Geography for Beginners, new edition, neatly bound in stiff covers, and illustrated with 18 maps and 150 engravings; decidedly the best and cheapest introductory Geography published in the country, 25 cents.
The National Geography, by S. G. Goodrich, illustrated by 60 colored stylographic maps, and 220 beautiful engravings, accompanied by a Globe Map, on a new plan. 1 vol. medium, 4to. new edition, 50 cts.
The best book for *Teaching* now in use—Webster's University Dictionary. This edition contains about thirteen thousand more words than Walker's large Dictionary, and few persons require a larger work than this for reference.
Webster's High School Pronouncing Dictionary. 1 vol. 12mo. New edition, revised, 75 cts.
Do. Primary School Pronouncing Dictionary. New Edition, revised. 16mo. square, 40 cts.
Do. Dictionary. Pocket Edition, 32mo. emb'd plain, 50 cts.
Do. Dictionary. Pocket Edition, 32mo. emb'd gilt, 75 cts.
The above Dictionaries are more generally used than any other kind, and as they are now from new stereotype plates, conforming to Dr. Webster's standard work, by Prof. Goodrich, the Publishers anticipate a large increase of sales.
Pinney's First Book in French, 1 vol. 18mo., 50 cts.
This book is more simple and easy for beginners than any heretofore published in the New Method, and is designed to precede Mr. Pinney's large work.
Pinney's First Book in French, with a Key, 62 cts.
The Practical French Teacher; or a new method of learning to read, write and speak the French. By Norman Pinney, A. M., 1 vol. 12mo. $1.
Key to the Practical French Teacher, 63 cts.
A Practical Grammar of the English Language. By Edward Hazen, author of the Speller and Definer, 50 cts
A New Introduction to the Science of Algebra. By Silas Totten, A. M., President of Trinity College, Hartford. 1 vol. 12mo. $1.
Mrs. Lincoln's Botany. This work has been thoroughly revised, and improved by large additions of Southern and Western plants, and few books have a wider and more justly deserved popularity, $1 25.
Phelp's Chemistry. New Edition. 1 vol. 12mo, 75 cts.
Do. Natural Philosophy. New Edition. 1 vol. 12mo. 75 cts.
Do. Botany for Beginners. An Introduction to Mrs. Lincoln's Botany, for the Use of Common Schools, 1 vol. 18mo. 50 cts.
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SCHOOL FOR MORAL DISCIPLINE. The undersigned proposes to open a School immediately after the Christmas holidays, at City Point, opposite Fort Independence, commanding a beautiful view of the harbor, islands and shipping, and enjoying a most pure and exhilarating atmosphere; and he trusts that the experience he has had under the Rev. E. M. P. Wells, will insure him the confidence and patronage of the public.

Moral Education is the peculiar object of this School; to educate boys, not as if they were physically, but morally, men; men in infancy; and to teach them to act now on the same principles which they must or ought to act on in future life; to form, (or, if need be, to *re*-form,) a moral character; to treat them as possessing a soul as well as a body, a heart as well as an intellect; and as if existing not for this world, but in this world for another; not only to give power to the intellect, but to direct it; not simply to have the intellect under the control of the heart, but to bring that heart under the influence of those great moral principles which form the Government of God.

In Intellectual Education the object is to teach the pupil to think, to reason, to investigate, to discover for, and teach himself, rather than to write down on the voluminous pages of the memory the acquirements of others, without making them his own.

Physical Education is a principal subject of practical as well as theoretical attention, in food, exercise, air, bathing, the organs, and the habits. It is considered important, not simply for its effects on the body, but chiefly for its effects on the mind. Many of the vices in life arise from a neglect of Physical Education.

Exercise is taken regularly three times a day, Sundays not excepted.

Daily Bathing, in sea water, is strictly attended to.

STUDIES.—The regular studies are the Elementary and Higher Branches requisite for a thorough English Education, including Singing, Book-Keeping, Exchanges and Navigation.

Extra studies are the Ancient and Modern Languages, Instrumental Music and Drawing.

The Government is moral suasion, rather than physical force. The object is to show the reason for obedience and thus lead the mind to approve of, and pursue, the good; never to indulge, but always to be kind; never to be severe, but always to be strict; to obtain unqualified obedience, by request, if possible, but always to obtain it; and, in this case, not to accomplish it by the infliction of sudden pain or fear, but by a gentler, yet longer process; the privation of play, of conversation, of familiar social intercourse with the instructors. We wish not to punish evil, but to cure it; and better yet, if possible, to prevent it. For this purpose, the boys are always with some member of the government, or one of the instructors. At study, at play, at meals, at rest, by night and by day, the boys are always with the Superintendent or a teacher.

CONDITIONS.—Boys are received for a period of not less than six months, nor under the age of nine years. The boys, while members of the school, must be wholly under the direction of its government. The parents and guardians are requested to satisfy themselves fully respecting the school, and determine whether they can give up their boys wholly to its management for the time specified.

The expenses are $3 50 per week. The first quarter is to be paid in advance. As a boy is not to be received for a less term than six months, so the full expenses of the six months are to be paid. All expenses for board, tuition, books, (except for extra studies) stationary, washing, mending, medical attention, &c., are included in the foregoing charge.

Extra studies, $5 per quarter, for each branch, (in classes) except Music and Drawing, which are $10 per quarter.

The School is under the supervision of a Visiting Committee, consisting of Rev. E. M. P. Wells, Rev. Alexander H. Vinton, D. D., Rev. William Croswell, D. D.

REFERENCES.—The gentlemen of the visiting Committee. WILLIAM BRADFORD.

☞ All communications should be addressed to WILLIAM BRADFORD, Principal of School for Moral Discipline, City Point. Jan6, 1849, tf

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The Fall Term of this Institution will commence on the 18th of September, A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

SACRED ALLEGORIES. By the Rev. W. Adams, M. A. 1. Shadow of the Cross. 2. Distant Hills. New York: General Protestant Episcopal Sunday School Union: Daniel Dana, Jr., Agent—Depository No. 20 John Street.

The form of allegory is of all other methods perhaps the best suited to rivet attention, to delight, and to instruct. It is not only agreeable to children: the mass of readers, from capacity, from education, from habit, are not prepared to reason deeply. Talk of abstract things, and they turn a deaf ear; they yawn at the conversation; they throw aside the book, and they sleep under the sermon; but talk of their old friends, sticks, and stones, and trees; embody virtue and vice, and present them as familiar forms, and the mind is arrested. The allegories of Holy Scripture are the most simple, touching, and beautiful. The outlines are so few, yet so clear, that the eager suggestive mind hastens to fill them up. Observe the parable of the "Sower." How prominent are the several parts of the picture. The husbandman, the seed, the act of sowing, the way-side, the stones, the thorns, are clearly presented to the eye, and the instruction is comprehended. How many thousands have gathered food from the Fables of Æsop! Cunning is abstract; but let it be presented in the shape of a sly fox, with a Christmas-goose flung over his shoulders, or as a good swimmer expelling fleas to the extreme corn-cob, or as an epicure in cheese, and at the same time a lover of music, and the moral is treasured up and laid to heart. The 'Pilgrim's Progress' is an immortal work. It lies in the fore-ground of reading, and is a delight through which the educated all pass in their ascent from childhood to age. It is the most elaborate work of the kind; a parable carried out, and filled up with the exquisite art of a great master. With respect to this, the class of works which we now notice may be considered as minor allegories, although perfectly carried out and finished. They have been perhaps more read and admired than anything of the kind since the days of John Bunyan, although their best praises have not been LOUD. They have been the silent tears shed in their perusal. The 'Shadow of the Cross' was the first allegory from the pen of the Rev. Mr. Adams, and its favorable reception prepared the way for that continued series which has since followed, to cheer the Christmas holidays, and to impart instruction and delight to thousands. It is written in the purest Saxon English, and filled on every page with touches of the most tender beauty. If for chastity of style alone, it is worthy of being read and admired with the finest models in the language. Alas! the author of these exquisite productions has gone whither the cross casts no 'shadow,' but the noon-tide sun shines constantly, and 'sorrow and sighing are done away.' What we have from his pen we treasure up and lay to heart. He has gone to the Eternal City, and to the 'Distant Hills,' which he has pictured so beautifully. Parents and others who wish to furnish suitable presents for the young, will find at the Depository, No. 20 John street, a selection of the choicest books, whose external embellishments accord with that which is written. The page on which these works are printed is like a little slab of Parian marble; so pure, so white, so polished; and rival the utmost luxury of the English press.—*Knickerbocker for February.*

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May22—tf

NEW ORGAN OF ANNUNCIATION Church, New York, Rev. S. Seabury, D. D. Rector. At a meeting of the Vestry, held Oct. 2d, 1848, Floyd Smith, Esq., Chairman of Committee on the payment for the Organ, and approval of the same.

Reported. That after due examination by Messrs. C. D. Judah, and J. H. Cornell, whose report is appended, they recommend the acceptnace of the Organ, and move a vote of the Vestry commendatory of the instrnment, and of Mr. Jardine as the constuctor thereof.

"We report that the workmanship and material are of the best quality, which, combined with its *fine tone* and *perfect voicing*, renders the Organ, in all respects, an excellent and complete instrument, and that it is in all its details, faithfully and fairly made, and reflects much credit upon its maker."

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2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Bunder, and having every reason to be well satisfied with the gentlemanly and very correct department of Mr Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder. Signed, FLOYD SMITH.

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